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Culture

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A Post-Mortem of the Alt-Right Brand

The Slaughter of Cities

URBAN
RENEWAL

AS ETHNIC
CLEANSING



E. Michael Jones

By now, it should be obvious that the government-sponsored initiative to renew this country's large cities which began in the 1930s and continued largely unabated in the East and Midwest through the 1960s and beyond has been a profound and devastating failure. More homes were destroyed than were ever built, once-great metropolises like Detroit lay in ruins; once-thriving neighborhoods were overwhelmed with drugs and crime; buildings that were built to last centuries fell to the wrecking ball mere decades after they were built; an entire generation of young people, both those who came to the cities and those who were driven from the cities into the suburbs, have grown up rootless, in a Hobbesian state in which man's life was "solitary, poor, nasty, brutish and short."

The traditional explanation, the one which no one believes anymore, is that all this was done to eliminate "blight." A more recent explanation, only slightly less implausible, is that it all came about because of faulty design, as if a nation of 260 million people, one which had already produced the Columbian Exhibition of 1893, couldn't come up with anything more inspiring than the average strip mall. The real story, it turns out, is different from both previous explanations. What began as the World War II intelligence community's attempt to solve America's "nationalities problem" and provide workers for the nation's war industries degenerated by the early post-war period and full-blown ethnic cleansing.

E. Michael Jones has followed the advice of Christopher Wrenn. Looking around, he saw monuments, but monuments to the folly and malice of social engineering and a government that had declared war on large segments of its cultural history.

You will see bloodshed and poisoning and have accusations of defendants, the slaughter of cities, and genocide and the heads of leaders up for auction, torched houses and cities in flames and enormous spaces of territory blazing with hostile fire. Behold the scarcely traceable foundations of the most eminent cities: anger destroyed them. Behold wastelands empty for thousands of miles: anger emptied them.—Seneca, *De Ira* 1.21-2

E. Michael Jones's *tour-de-force* indictment of urban renewal in the East and Midwest from the 1930s through the 1960s offers an entirely new interpretation of what all historians have seen as a program of abject failure. Instead of laying blame at the feet of misguided designs or good-hearted (though bad-headed) desires to rid cities of blight, Jones finds fault in the plans themselves, plans whose goals had little or nothing to do with civic improvement but all too much to do with ethnic cleansing.

Jones does not shrink from naming names, citing the letters and memos whose authors never thought their words would see the light of day. His exhaustive research provides proof positive that urban renewal was not a benign policy gone sour but an intentional program meant to prop up a dying ruling class and rid the cities of inconvenient ethnics.

"Incorporating all the details into his sweeping narrative ... Jones makes gripping drama out of urban development. Unfortunately, the epic it recounts is tragic."—Ray Olson, *ALA Booklist*

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Culture Wars



**“No social progress
outside the moral order.”**

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LETTERS

JEWISH SCIENCE?

After reading your letter to my cousin Gabriele Kuby, I could tell that you can both speak and understand German well, and so I took the liberty of writing to you in my native language [which I have translated into English, EMJ].

I read your article "Werner Heisenberg and Jewish Science" with great interest and recognized my father in much of what you wrote, especially your account of his love of nature, his deep attachment to classical music, and above all the meaning of the "central order." It is a rarity these days to hear about Heisenberg the philosopher, much less hear any recognition of the religious foundation of his beliefs. I could detect much empathy and understanding in your article. And you are right in saying that my father was in mind and heart a Bavarian. Even if he was raised as a Protestant and not as a Catholic, he allowed himself to be both inspired and formed by Bavarian Catholicism because the philosophy which occupied him for his entire life came into being as a result of his interaction with the Catholic Church just as Catholicism grew as a result of its interaction with philosophy.

Nonetheless, much of what you wrote in your essay alienated me and much of what you wrote is actually wrong, and as a result I feel obliged to comment on your piece in greater detail. Your article begins with Heisenberg but soon develops into a critical presentation of "social engineering" and its underpinnings in psychology. That is certainly an important task for an investigative journalist, but it has nothing to do with Werner Heisenberg or the rest of your article.

Beyond that, it is extremely irritating that you used this topic to launch a covert attack on Jewish science by constantly emphasizing each time you mention a particular name that it was the Jews who organized the campaign of social engineering as a direct attack on the German people. Aside from the fact that social engineering took place in Russia and China during the communist era under the name of "Brainwashing" and "re-education," this abuse of power through social engineering had nothing to do with being Jewish in the United States. The most you could say is that the requisite "skills" were hard to come by in general but readily available among the Jews who emigrated to America.

It is confusing, inappropriate, and unjust to place Heisenberg in a context which is charged with anti-Semitism. He never defended "Jewish science" as such, or as you write (and as the Voelkische Beobachter claimed). Rather he defended what seemed to him at the time to be a fruitful and productive path in contemporary atomic research. And he was not going to allow anyone to dictate what he was allowed to think. He found the intellectual examination of the problem of time in Einstein's theories every bit as fascinating as the profound thinking of Neils Bohr or the infallible criticism of Wolfgang Pauli. What all these thinkers had in common was the fact that they were independent thinkers. It was only the anti-Semitism of the National Socialists who brought up the issue of Jewish science.

It is equally absurd to bring up Heisenberg's name in connection with the American sex researcher Alfred Kinsey. Your analysis of the

role which Kinsey played in the destruction of German morals is justified. But when you bring up Heisenberg's name in this context, I can only view this as an attempt to make Heisenberg look ridiculous. Kinsey has nothing to do with Heisenberg or so-called science. (Kinsey hat mit Heisenberg und angeblicher Wissenschaft nichts zu tun.) He began his scientific education right around the time that Heisenberg was born. His method, which was based on nothing more than collecting "confessions"—as you yourself write—would never have been considered reliable data, and would never have been considered as scientific in European circles. The natural sciences were traditionally considered by their nature closely allied with philosophy (*Geisteswissenschaften*) since the precise observation of nature was developed within the purview of the Catholic Church as an aid to theology. (Copernicus was a bishop. The Church allowed the leaning tower of Pisa to serve as an instrument in experiments on falling bodies. Newton was a believer.) This explains the proximity between philosophy and Heisenberg's physics. Science was meant to serve the truth. Science was not in and of itself the only truth. But science was bound to the truth by way of its quest and its methodology.

As a result science was for Heisenberg the best medium for the education of youth after years of government policies which trampled on the truth, the result of which was the destruction not only of beautiful German cities but all human values (including religion).

It is absurd to believe that Heisenberg could have prevented the conversion of contemporary

culture to materialism. He never believed in the possibility of “saving the entire world,” but he did believe in doing the best he could “to serve the truth” in his field. Out of that conviction emerged his sense of responsibility for his family, and in this modest form he became a role model for many young people. Heisenberg was deeply rooted in his belief in the “central (divine) order,” and he was always aware of how easily innocence could become guilty.

Only once did he step outside of his discipline to make a political statement. Unlike your portrayal, he was successful in his conflict with Adenauer over the nuclear arming of Germany. As a result of the statement of the 18 physicists against nuclear weapons (1957, Germany renounced nuclear weapons. I would ask you emphatically to correct this passage in your article.

Other mistakes of lesser significance which cast into doubt the credibility of your article are the fact that the so-called Bohr festivals took place in Goettingen and not in Tuebingen, and that Paul Dirac was English and not French. I hope that you have found my comments useful.

Barbara Blum-Heisenberg
Chevry/Veraz, France

INFRA DIG

First of all, I would like to thank Frau Blum-Heisenberg for taking the time to read “Werner Heisenberg and Jewish Science” and for pointing out its mistakes. Yes, the Bohr Festspiele were held in Goettingen, not Tuebingen, and, yes, Paul Dirac, in spite of his French name, was English and

not French. I take issue, however, with her claim that “Germany renounced nuclear weapons” as a result of Heisenberg’s efforts. The 1957 statement of the 18 physicists against nuclear weapons achieved at best a postponement of their deployment not a renunciation. In the end, nuclear weapons did get deployed on German soil but as warheads on American rockets.

On a more general level, Frau Blum-Heisenberg takes issue with my identification of the social engineers who descended on Germany after the war as Jewish. “Being Jewish” had nothing to do

with their activity as social engineers. This is simply not the case. The American Jewish Committee brought the Jews who made up the Frankfurt School to America during the run up to World War II and put them to work on the project which eventuated in *The Authoritarian Personality*, which then got turned into a program of practical social engineering in both the United States against Catholics and in Germany against Germans. Jewish animus fueled both campaigns and, in the case of the latter, social engineering was the sequel to the genocidal Morgethau Plan. When the Jews who wanted

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to starve Germans to death were thwarted by the Marshall Plan, they decided to corrupt German morals via social engineering. The result was sexual liberation as a form of political control which has lasted to this day. I was glad to see that Frau Blum-Heisenberg considered my exposure of social engineering as justified. However, to ignore Jewish participation in these programs is to cultivate a blindness which has led to the current state of Jewish hegemony in German culture, the chutzpah of professional Jews like Charlotte Knobloch, Jewish manipulation of emigration, and Ulrich's "impotent rage." Frau Blum-Heisenberg goes on to say that "It was only the anti-Semitism of the National Socialists which brought up the issue of Jewish science." This is also not true. The battle over Jewish science goes back to World War I, well before the Nazis came into existence and certainly well before they came to power in 1933. The issue of Jewish science was part of a cultural battle that began in the middle of the 19th century. Beginning with Karl Marx's essay *Zur Judenfrage* and continuing all the way up to the three-part series on the *Jewish Question* which appeared in *Civiltà Cattolica* in 1890 and Georg Ratzinger's book *Juedisches Erwerbsleben* four years later, the Jewish Question was one of the most hotly debated topics in Europe during the latter part of the 19th century and the beginning of the 20th. The attempt to blame the Nazis for a concern that was all but universal in Europe decades before Hitler came to power not only exonerates the Jews of all malfeasance, it is one more example of the "Charakterwaesche" or brainwashing which

has crippled the German mind to this day.

Since one good deed deserves another, I would now like to turn to Frau Blum-Heisenberg's mistakes and misunderstandings. Newton may have believed in something, but it was not the Trinity. He was a closet Unitarian and open alchemist for his entire career. Similarly, Copernicus wasn't a bishop. In fact, it is "unclear whether he was ever ordained a priest." The Catholic Encyclopedia says his ordination was probable because he was one of four candidates for the episcopal seat of Warmia, which required ordination, but no one claimed that he ever got appointed.

In her letter Frau Blum-Heisenberg claims that "Kinsey has nothing to do with Heisenberg or so-called science. (Kinsey hat mit Heisenberg und angeblicher Wissenschaft nichts zu tun.) She goes on to say that Kinsey "began his scientific education right around the time that Heisenberg was born." Alfred Kinsey was born in 1894. Werner Heisenberg was born in 1901. Is Frau Blum-Heisenberg claiming that Kinsey got involved in sex research at the age of seven? I doubt it. If she is claiming that Kinsey was an intellectual imposter who used "so-called science" (angeblicher Wissenschaft) to advance his homosexual agenda and the population control agenda of the Rockefellers, we agree. In fact, that was the point of the article I wrote. But if that were the case, then Heisenberg should have denounced him as such instead of tolerating his mendacious use of the term "science" as a front for the subversion of the sexual morals of the German people.

Frau Blum-Heisenberg goes on to say that "It is absurd to believe that Heisenberg could have prevented the conversion of contemporary culture to materialism." This is also not true. Heisenberg's quantum mechanics put the final nail in the coffin of materialism. Heisenberg ended his career as a self-avowed Platonist. Materialism wasn't the issue. The issue was human respect. Frau Blum-Heisenberg claims that Heisenberg was nothing more than a physicist, but this is also not the case. He was a role model as well, as she herself points out, and he threw his hat into the political ring when he created the Scientific Advisory Council in 1949, at precisely the moment when "Jewish science" was being deployed against the German people. He was, beyond that, the only figure in Germany who had both the scientific credentials and the general prestige to stand up to Kinsey's bogus science as the "scientific" foundation of the tabloids' propaganda campaign. Why then didn't Heisenberg say something? Frau Blum-Heisenberg gives credence to my suspicion that the real reason he said nothing about the real threat facing Germany was that he considered any discussion of "*Schmutz und Schund*" *infra dig*. Like the Catholic prelates who turned their back on the Volkswartbund, Heisenberg most probably would have considered an attempt to expose Kinsey and his bogus science as *unter seiner Wuerde*, or *infra dignitatem*, or beneath his dignity. The real German tragedy lies in the fact that Germans like Frau Blum-Heisenberg still feel that way today.

E. Michael Jones
South Bend, Indiana

JOHN AND THE LOGOS

In the December issue, E. Michael Jones presents a veritable Catholic hymn to Logos, the rational principle of the universe. The article is a hymn because it elevates — rather than just informs — the mind and it is Catholic because of its didactic value. (Catholic hymns serve a teaching function and this is why it is a mistake to include Protestant “hymns” in the liturgy. Protestant song writers by definition avoid teaching the Catholic faith and thereby incite error, even if unwittingly and mainly by omission.) Near the beginning of his article, Jones identifies the task of St. John the Evangelist as that of explaining the metaphysics of Christ in relation to the beginning of creation and to the cosmos (the world we experience and science investigates). Thus, St. John must do justice to both ontology (the study of being) and history (what actually happened). What were his qualifications for such a project?

There are three aspects of the life of St. John, as revealed in the New Testament, which provide a clue to his personality and spiritual dispositions. They allow us to catch a glimpse of the way he appeared to Christ and why he became, so to speak, a chosen soul among chosen souls, traditionally depicted as an eagle. First, St. John was “the beloved disciple” who laid his head on the breast of Christ at the Last Supper (John 13:23). Since he calls himself “the beloved disciple,” we can infer that he was highly conscious of the love the Lord had for him, he was receptive to this love, and he did not shrink from its implications. In this willingness to receive love from Jesus, he attracted

the Divine Favor. The other apostles certainly were loved and chosen by God as well (John 13:1), but they did not call themselves “the beloved disciple” because there were varying degrees of resistance they had to overcome first before the love of God could flow unimpeded into their souls. St. John put up no such resistance.

Second, as Jones points out on p. 23 of his article, St. John was chosen by Christ to be the guardian of the Blessed Virgin Mary after the Crucifixion (John 19: 26-27). Evidently, therefore, St. John had qualities that caused him to be esteemed and trusted by Christ in an intensely personal way. But there is more. The arrangement meant that St. John thenceforward gained unparalleled access to the wisdom of the Blessed Virgin Mary, which is beyond the comprehension of all angels and saints. The companionship of the Blessed Virgin Mary in his daily life enabled St. John to grasp the identity of the Divine Savior before time began. The Fourth Gospel is unique because it reveals insights that only Mary could have had. It answers the question of what exactly Mary was “pondering” in her heart for all those years (Luke 1:29, 2:51). The revelations about Logos in the Gospel of St. John were written under the inspiration of the Holy Spirit, to be sure, but they were also the fruit of conversations between St. John and the Mother of God.

Third, St. John ran ahead of St. Peter on their way to the empty tomb after the Resurrection (John 20:3-8). Yet he did not enter the tomb before St. Peter. He held back and let St. Peter enter first. This episode is hugely revealing. It means St. John understood the limits of

his own status in the Church and willingly subordinated himself to the pope, even though his own mystical gifts were superior to those of St. Peter. What an iconic example of true Catholic humility. It shows a sophisticated ecclesiology on the part of St. John from the earliest days. St. John bowed before St. Peter because even genuine mystical gifts — let alone suspicious ones — are subject to the judgement of the Church.

Lise Anglin
Toronto, Ontario

DEGENERATE YANKEES

I thoroughly enjoyed your recent debate with Richard Spencer and the two other atheists. I had let my subscription to *Culture Wars* expire simply because as a family we were trying to rein in expenses. I am going to start it up again today because you're doing important work in so many areas.

Just one observation (out of so many that could be made about this anti-Christian alright phenomenon), all three of the people debating you in that Richard Spencer video were northerners. This white supremacist movement, which seems to have come out of nowhere over the last few years, is so sharply different from the historic white identity movements of the past. In decades past these views were a uniquely southern phenomenon. They were inseparable from tiny offshoots of southern Christianity. They were always tied to some small clapboard Church operation somewhere in the deep South. But this movement has been taken over by northerners. The southerners are at best junior partners; maybe better put, they have

been displaced and shut down. The southerners are getting treated like ignorant ideological cousins that they don't want to let out of the house into public. These northerners like the guys you debated in the video come from a starkly different background. They grew up with almost no religion to speak of in their lives. Many are former Catholics who grew up with a church that just sat there on the corner with no direction and purpose. Clearly, the Irish man from Philly in his funny suit comes at this with a lot of pent-up hostility toward the Catholic Church. I'd encourage you to listen to the Don Williams classic song "Good Old Boys Like Me." I think it demonstrates the cultural differences between growing up in the poor South as opposed to the poor North.

Andy Attar
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GOOD POINT

Good point. In my Sam Francis memorial speech I tried to distinguish between the black/white division of the South and the Catholic ethnic European identity of the big cities of the North. Now it looks as if the ethnics who fled their churches (both Protestant and Catholic) have come up with a new, more virulent, Nietzschean, atheistic form of whiteness that has, as you pointed out, nothing to do with the traditional South.

E. Michael Jones
South Bend, Indiana

VALIANT TALK

Just saw you on YouTube trying valiantly to talk rationally to Richard Spencer and his colleagues,

Jim Goad and Mark Brahmin. I thought you held up very well, given that what they were saying was, to put it as mildly as possible, nonsense, so much so that I couldn't manage to watch the whole thing.

I think that the point is this: if there is such a thing as white, genetic identity, which seems to be what Goad and Brahmin believe, that should mean that certain people, with certain genetic composition, share certain traits, such as blond hair. They may even share IQ levels, though that assertion is more problematic. Physical characteristics such as muscle structure, tolerance for certain foods and height, biomass and other physical features may also be shared. Fair enough. And that makes white identity a concept like dog identity or horse identity—all horses share physical traits, which is why they are horses and not zebras or cats. If humans were animals, this line of thinking would be adequate, but it does not explain the great variety of behaviors, particularly religions and cultural behaviors found among white people. If genetics is so powerful, we would expect to find genes for rock and roll music, renaissance art and other indications of a sort of white *elan vital*, which clearly cannot be explained genetically. So where does that leave Goad and Brahmin? Apart from explaining mundane characteristics such as hair color, their thesis does not seem to be very useful.

When they say that "white people" are being marginalized they are right, but, as you point out, they fail to see who is doing the marginalizing and what it is that the marginalizers are against. I de-

tected something in the talk, from their side, of a sense of a conspiracy against "white" people. Now this is interesting, because one has to wonder who is doing the conspiring, and where? Is there a room in a building in Beijing where secret conferences of non-white people are held (e.g., Chinese, negroes, American Indians, Bangladeshis, Arabs) all plotting feverishly to bring down the white man? It seems unlikely, if only because said non-white people hate each other more than they might hate white people, rendering such a conspiracy pretty toothless.

You mentioned the first man to coin the phrase "anti-Semitic", and how he was looking for a non-religious framework through which to define the Jews, who previously had been defined religiously. I thought that this was your most interesting point, in that the 19th and 20th centuries saw an attempt to create a kind of secular, rational cosmology to replace the Christian cosmology that had managed western thought since time immemorial. Thus, Nietzsche came up with the concept of the superman, Marx the proletariat, and eventually the Nazis the Aryan. These thought experiments were of course doomed to failure because they ignored basic human nature (aside from being totally false, of course).

Your other point, which is that what Goad and Brahmin call "god" is really an idol of their own imaginations, was well made, but I don't think that they caught it. The difficulty is that both men are so uneducated that they do not really understand Norse mythology or the Greco-Roman pantheon and how utterly illogical they all are. In addition, neither has any meta-

physics and so cannot comprehend the idea of an all-powerful God. Furthermore, they are ignorant of recent US history and thus cannot see that the destruction of white communities was more a function of WASP progressives (the same people that gave us eugenics — how about that for irony) than it was the dark, sinister conspiracy of non-whites. Their understanding of the origins of Christianity is equally obtuse, and they would benefit from reading Dawson.

In fact, though Spencer, Goad, and Brahmin seem to have grasped that something is not right, and would distance themselves from progressive liberals, they are in many ways cut from the same cloth, being atheists (practically if not intellectually) and being modernists. Their assumption that God is a human construct is pure modernism and their tenet that everything in human history can be explained genetically is equally recent in origin.

Putting them in an historical context, one might be tempted to compare them to Nazis, but Nazis seem to have been more logical in their insistence on genetics, because they identified the Jews as a different ethnicity, one that was poisoning Germany and Europe, going beyond pure genetics. Had DNA been known of in Germany in 1933, one wonders how successful the Aryan hypothesis would have been. To hold it now is inexcusable, given the progress that biology has made. The point that you make about the triple melting pot was lost, I fear, on your audience. When Spencer (I think) says “our ancestors”, does he mean English, Irish, Volga German, Italian, Albanian, etc.? Are Poles white? He

seems to have in mind one ethnos, the Anglo-Saxon, rather defeating his point. What they cannot see is that “white” is pretty much meaningless as a working definition of a group of people, except at a very basic, physical level.

You raised a difficult point when you suggested that your interlocutors had a sneaking admiration for the Jews: the Jews, as far as I can see, were the first ethnic nationalists, when they started believing that, because they were descended from Abraham, they were saved. That kind of hubris makes the Nazis look like pikers. And is there now a Hebraic shading to the whole Alt Right movement, if it can be called that? The idea of a chosen people with its taboos and shibboleths marching towards its destiny? Of course, they have no answer to your arguments, because they have no understanding of religion. They are probably anti-Catholics, of the instinctive sort, having been brought up in WASP homes.

On a related note: I have been researching, informally, the ancient city of Gobekle Tepe: discovered in Anatolia, it is believed to have been a temple, constructed by hunter gatherers in about 12,000 BC. Used for a couple of thousand years, it was buried and abandoned in about 8,000 BC, for no apparent reason. It contains several large pillars with some quite sophisticated art on them and digs have uncovered tools and animal remains, so it looks as if it was not a city but a place of pilgrimage. Building it required considerable engineering skills and archaeologists are baffled as to why hunter gatherers would have bothered building such a place. One said that all previous theories about how the Neolithic

world developed have to be revised, because it is clear that religion was a force in human existence long before agriculture — previous ideas had it that agriculture created settled living and thus enabled people to sit around and imagine God. Gobekle Tepe suggests that people were devoting energy to God and to worship before they had settled down to farming. This reflects Dawson’s point that one cannot understand history without understanding the role that religion plays.

My point here is that this ancient temple tells us more about humanity and its past than any genetic studies will, contrary to Jim Goad’s point that genetics trumps culture. In addition, it bears on your theme of Logos because it suggests that very ancient people had an idea of what that Logos might be, somewhere between Adam’s fall and Sumer / Akkad. These people were not idiots, nor were they atheists.

I wonder what Goad, Brahmin, and Spencer would make of Gobekle Tepe. Would they be forced to say that the ancient hunter-gatherers must have been white, or that they must have been non-white? Your attempt to discuss these matters with them is doomed to failure because you do not depart from a shared principle — namely, the nature and identity of man himself. Without agreeing on that, it is difficult to see where any dialogue can go.

I am looking forward to reading the article about Heisenberg and science. Your studies take you in many interesting directions.

Peter S. Barlow
Abu Dhabi, Emirates

HEISENBERG AND ELEMENTARY PARTICLES

I just finished reading your article: Werner Heisenberg and Jewish Science. It's my first time reading an E. Michael Jones article and it's damn good. But I have to say, the bit about the Michelson Morley experiment is somewhat incorrect, as are the mainstream interpretations of this experiment. So I don't blame you, at all.

The Michelson Morley experiment is about detecting the velocity or the motion of our "sun," not the Earth. That the earth moves around the sun was a given. It's 30 km/sec. Michelson measured an aberration angle, of 20 arc-seconds, that corresponds to the motion of the earth around the sun.

The MM experiment was never about the earth. Michelson was motivated by Maxwell's letter titled, "On a possible mode of detecting a motion of the solar system". As you can see, the letter is talking about the motion of the sun, not its planets.

Even the title is misleading. Michelson is referring to the motion of the sun. He wrote, "It is obvious from what has gone before that it would be hopeless to attempt to solve the question of the motion of the solar system by observations of optical phenomena at the surface of the earth."

Maxwell and Michelson are referring to the motion of the "sun", which is roughly 600 km/sec. Back then this was an unknown. But since then it was discovered by other methods that the sun moves at 600 km/sec.

I recommend that you read a chapter about the Michelson Mor-

ley experiment in my book, titled, *The Story Of Our Universe: An Archimedean Interpretation*.

If you are unable to understand anything, ask me, I will explain it to you. I even made an animation of the experiment on YouTube. It's not that hard to follow. Laymen can understand this easily.

The mainstream interpretation is at odds with the original paper written by Michelson. The Michelson Morley experiment is about the motion of the 'sun', not the earth.

I also wanted to write to you about elementary particles, after reading this in your article about Heisenberg: "In making this distinction, Heisenberg not only came up with 'the final proof for the unity of matter,' he proved that matter was not material."

Today, elementary particles are described as quarks that have no size or dimensions. A size zero particle; what do you make of this? It's absurd. To me, a "size zero particle" is as good as not existing. It's like pointing at an empty space and claiming: that empty space "there" is an electron. That empty space "here" is a quark. Makes no sense.

This size zero creates considerable difficulties in the theory of Quantum Mechanics (QM). These problems go back to the 1920s and '30s. They never addressed them back then. They still don't, now.

The theory fails at an elementary level. You have got to assign a dimension greater than zero to avoid infinities in their theory. But they don't. They brush it away or sweep it under the rug. I or anyone that is an independent thinker should not take QM seriously because the fundamental blocks (quarks) of matter in QM have no size.

I wrote about this in my blog article titled "The Quantum Catastrophe," where I highlight a double standard toward classical physics. The point about the blog-article was they (QM believers) complain about infinities in classical physics, yet they conveniently ignore infinities in their own theories, and don't feel the need to dump their theories, the way they dumped classical physics upon discovering a catastrophe: the ultraviolet catastrophe. It's a blatant double standard.

In the blog-article I make fun of the infinities that arise in QM owing to size zero particles. And assert that anyone that takes QM seriously must be seriously suffering from a leap of faith catastrophe.

I was in a belligerent mood when I wrote that blog-article. Please ignore the belligerence if you get around to reading it. Ideas in QM make me belligerent. There is absolutely no mechanics in QM. In your recent article about Heisenberg, you quote Heisenberg:

Just as "the statue is potentially in the marble before it is cut out by the sculptor," The field is marble, a particle is cut out of marble. Now, you might ask, how does the sculpting occur or who is doing the sculpting? Is God the sculptor? No, God creates the marble, then a kind of automation sculpts particles out of this marble. Most theories don't even address where the marble or the field comes from. That's where the need for a creator is most apparent.

In my own theory of matter, I explain the "sculpting process" so to speak without getting into who created the marble. Current theories have no explanation of how the sculpting occurs. They just say it

happens. At least, that's how physics is said to be understood these days. They say, two electrons repel each other because that's what they do. The sculpting or the mechanics of this action is never addressed.

I, however, try to explain the sculpting (mechanics) in my theory, where electrons repel each other because the field-lines surrounding an electron are screw like structures that push or pull another screw when they touch each other. This is essentially how an Archimedean Screw works. Ancient Assyrians invented the Archimedean Screw in 900bc.

My theory is titled, "An Archimedean Screw interpretation". This screw mechanism explains all forces in nature via simple "screw mechanics".

I wrote a book about my theory. It's on google books. It's free, to read. The full title is, *The Story of Our Universe: An Archimedean Screw Interpretation*.

In relativity, the length of a meter stick is shorter when it moves at speeds close to the speed of light. But if you are on the meter stick (moving at speeds close to light), the meter stick will not contract (or become shorter). Here we have a simple paradox, where a single meter stick is one meter for one observer and less than a meter for another observer.

In Lorentz' ether theory, which relativity is identical to, experimentally and mathematically, a moving meter stick is shorter for all observers. Thus no paradox in Lorentz' theory. But a paradox does exist in relativity. Relativists usually don't recognize paradoxes when it presents to them in full clarity. Like in the example I discussed above.

Can a single meter stick be one

meter for Bob and less than a meter for Alice? According to relativity the answer is, yes. It's a textbook paradox and has no place in science.

In classical mechanics, known since antiquity, the angle of reflection is equal to the angle of incidence, regardless of the orientation or the speed of the mirror. This was confirmed by Michelson in his 1913 paper. But according to Relativity, the Angle of Reflection is not equal to the Angle of Incidence.

Here's a quote from a paper written by J Ronald Galli and Fahrang Amiri that pretty much says the same: "The commonly stated law of reflection—the angle of incidence is equal to the angle of the reflection—is valid only for the special case of reflection from mirrors at rest." And here's how Michelson wrote that the Angle of Reflection is equal to the Angle of Incidence, in his 1913 paper:

It appears therefore that within the limit of error of experiment (say 2 per cent) the velocity of a moving mirror is without influence on the velocity (speed and direction) of light reflected from its surface.

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NO MENTION OF THE SUN

The 1887 paper of Michelson in the American Journal of Physics makes no mention of the sun or its movement having anything to do with the design or results of Michelson's experiment. Michelson concludes his experiment with these words in that paper:

Considering the motion of the Earth in its orbit only, this displacement should be $2D v^2/V^2 = 2D$

$\times 10^{-8}$. The distance D was about eleven meters, or 2×10^7 wavelengths of yellow light; hence, the displacement to be expected was 0.4 fringe. The actual displacement was certainly less than the twentieth part of this, and probably less than the fortieth part.... But since the displacement is proportional to the square of the velocity, the relative velocity of the Earth and the ether is probably less than one-sixth the Earth's orbital velocity, and certainly less than one-fourth.

There is no mention of the sun's movement in any of the 50 years of interferometer experiments from 1881 to 1930. Michelson only mentions the possibility of including the sun in later experiments, but he never did.

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SPENCER AND FRIENDS

I just finished watching your upload of interaction with Richard Spencer and Friends. What exactly did they disprove you on? Like Morse or Luke Ford, they appear to be under the impression that if they tell you they disagree that they have therefore made a point. They want a WASP ruling class again. So what? Willing so won't make it so. But thinking with your will, as they do, instead of your intellect will help tremendously in collapsing civilization in the West.

Truly embarrassing was their machoism. The infallible sign that one is in the presence of a cowardly male is his reverencing macho behaviour. Witness the fellow in the straw hat invoking the Vikings as a group who weren't going to swallow this guilt bilge. Next moment,

he's complaining to you that Catholicism is "sadistic" for preaching right and wrong and consequences for one's actions. He reminds me of the Hollywood Jews who put out filth and smut and then call the Passion of the Christ "pornographic." He and Spencer, who would have us wander out into the Arctic of life *sans* God as *sans* clothing, amusingly took to the fainting couch when, on two occasions you mildly chided their errors. Talk about thin-skinned.

Straw hat man also twice invoked Charlottesville as proof that "whiteness" was the real answer to America's collapse because it was a protest shut down and Christianity is only made fun of. Notice that he didn't feel the need to explain what "Charlottesville" referred to. Why not? Who made it a household word? Could it be the media? So in what sense did the media "shut it down"? They promoted it, aired it relentlessly because it is a straw man they can knock down in lieu of dealing with their real foil, Christ and his followers. Who made Richard Spencer a household name? Why the same media!

Lastly, straw hat man opined that if in God there was no evil, it followed that God must be finite, because there was then something outside of God. But evil is not "some thing" it is, quite literally, no thing—as in the formulation "an absence of a due good." Really liked your treatment of eternity.

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DAMNABLE IDEOLOGICAL PERVERSION

Congratulations on your typically sound debate/dialogue with

Spencer etc. The pathology of Whiteness is a damnable ideological perversion, curse, and millstone. You are increasingly the man of historical moment in the journey of eternity when raising consciousness and specifying what needs to be done.

Even we Irish have fallen for misplaced, though well-intentioned, if conflated conceptualisations of race and religious, from the days of Wolfe Tone, concerning Catholic, Protestant, and Dissenter. Sadly, Whiteness, it appears, as you argue, are simply Protestants who are no longer religious.

But, as you know, as in Ireland instead, Catholicism being robust enough to be both universal and national, there is an increasing drive into the material dialectic with its increasing problems, dissection and deeply flawed presuppositions.

As an aside (hopefully a fruitful one, in time to come) I speculate it is quite possible Jordan Peterson has been inspired and influenced by your elucidation of the Logos. If not, then it is a happy and sound parallel syncretic orbit of consciousness. While you have expressed his failings he understands much, for example the symptoms of spiritual Scandinavian emptiness — and does so when manifested as the obverse result to a natural order (despite social educational influences) concerning male and female occupation selection. I implore you, in whichever way you see fit, to reach out and contact him and discuss, the Logos. He is endeavouring to find his path backways to eternity and a discussion with you would undoubtedly guide many others.

Permit me to declare a few points concerning the state of play in Ire-

land in 2019, a country fearful to "even open its mouth" (the Irish colloquial phrase for a fear of even contemplating talking). The Irish have reverted to the sub-human of Charles Kingsley's attack and conception where we are patently unwilling to respect Ethnos and/or conform to Logos while at the same time permitting technocratic European bureaucrats to determine our future relationship with our nearest neighbour and oldest foe, the English.

The Irish—as in our 'independence' secured approximately 100 years ago—are firmly the existentially prisoners of their own home-fashioned neo-colony. See the parallel in respect to our relationship with Bolshevik Russia and the EU.

The Irish Revolutionaries, 1920s Irish-American Cash secured by pawn-brokering Bolsheviks, would learn in early 1920s that independence would be subverted by global finance and the Anglo-Soviet rapprochement was more important than addressing "class oppression" and/or securing liberation when the Romanov 'stolen' Crown jewels were pawned by Russian Bolsheviks in the USA for \$20,000 after the Irish-Americans "putatively" raised \$5 million during Devalera's fundraiser with Harry Boland.

Back in Dublin, Michael 'Mick' Collins, Irish Finance Minister and 'Treaty' talks negotiator, (otherwise a helpless and hapless dupe for British Imperial power — possibly compromised —) advised the 'heroic' Harry (these were former friends) engaged in a fist-fight in the Gresham Hotel, Dublin, during a recess in Irish Treaty debate taking place in the Provisional Parliament. Collins declared "Take

these back, they're blood-stained." He didn't, but Devalera eventually took the money, and the royal jewels are now in the Kremlin.

Today the EU determines the course of Irish political autonomy, and our crown jewel is 12.5 percent corporation tax to benefit Corporate America. We have a new strait-jacket and cultural furnishings. So nothing new here! Blindly grasping to European dictats (essentially German protectionism as an economic monopoly for \$500 million European market), Ireland, reliant on American corporate revenues and retaining the last of its peasantry on the farm are the salesmen of mute and compromised silence. In our cell, looking for someone to liberty us, on the neo-plantation of the EU, we are the definition of slaves!

Gold Wrapper
Sligo, Ireland

RELIGIOUS CONFLICT

As an Irishman who watched your debate with Spencer et al, it's obvious that it is a religious conflict. The Reformation is the root of all the evil done to Ireland; 5.5 million of us were murdered in the 1840s and all we had to do to live was "Take the soup." We would be fed if we converted to The Church of Ireland. To this day, I can't think of one Jewish person who has power in Ireland who defends our beliefs or culture. We have traitors who sell us out for money; we have left wing politicians who have a seething hatred for Catholicism, and we have a handful of Jewish players. They all work together in order to destroy the fabric of our society. They all have white skin. It's more than corruption. It's ha-

tred towards us. The joy they had with the abortion referendum result was satanic. That is the only truly descriptive term that I have for it. Without knowing who your enemy is, there's little hope of winning. When I meet a person from India or Africa and they tell me that they are Catholic, I know that we have an important cultural and spiritual link. When I go to East Belfast with Israeli flags flying on almost every street, my white skin will not save this Catholic man if I bump into the wrong crowd. I don't pray for a white homeland when I pray my Rosary. I pray for Ireland and the conversion of the world.

Irish and Tired
Ireland

RETURN TO TRADITIONALISM

From the very recent inception of the Alt-Right movement we have heard calls from many of its commentators for a return to traditionalism, in particular not traditional Christianity but traditional Catholicism. Yet this was never true in the previous configurations of the movement which arose after the Judeo-Frankfurt School cultural Marxist attack on whites beginning in the 1960s, an assault which led to the creation of the white nationalist movement. This thirst for traditional Catholicism among white nationalists existed neither in the USA nor in Great Britain, nor across Europe, perhaps with the exception of Catholic Romania. Interestingly, two of the figures who command most respect within the Alt-Right are yourself and Bishop Richard Williamson in the UK who stand for tradition.

While the rise of this instinct for Catholic traditionalism was surprising, especially considering the vast majority of members of the white movements are Protestant or atheist in background, it is amazing to now hear the same sentiment being expressed by some younger figures in the growing Yellow Vest, pro-Brexit movement in the UK. These are people who have never heard of the Jewish question, who are totally ignorant about race, who are totally brainwashed with white guilt and lies about history, who have been taught from an early age by British education and media to literally spit on God while worshipping Israel and Jews, yet in fighting the same globalist forces are independently coming up with the same views on spirituality and religion as the nationalist youth in the USA. Unlike the post '60s revolution youth, they have zero interest in eastern mysticism/religion or Freudian psychological cults. It is as though those young people who are now at the leading edge of fighting globalism for humanity; white males are independently receiving the same message from within their consciousness, their hearts, and their souls; a call back to the church idealized by Pope Pius X.

One of the main tasks of Vatican II (commanded in the Talmud where it was stated that the memory of Jesus must be wiped of the face of the earth) to my mind was to end the practice of mysticism and devotion in order to separate men from God, cut the arteries that produced sainthood, and create a materialist faithful. This was carried out by a Maoist-like cultural revolution which purged convents and monasteries of contemplatives.

This is the problem we now face, there is simply no one in the Catholic church who rises to the level of sanctity and inner communication with God who is capable of leading this large abandoned flock across the river from dialectical materialism back into a living faith. No crusader to defend Europa from Jew and Muslim alike.

Whether many can accept it or not, European people, in Europe or across the diaspora, whatever their origins, be they German or British or French or a mix of all these European ethnicities, have been targeted for extermination by any and every means, a proven fact admitted by multiple Jews and their tools the Marxists, and borne out every day by "diversity" (diversity simply meaning "without whites") or the attack on the white male which begins in infancy and continues all the way through education to academe to the workplace, an anti-white discrimination which can no longer be ignored, or on social media, movies, TV shows, or in Jewish "progressive" advertising. This phenomenon has now led to a crash in birth rates among white females worldwide, which is now being addressed only by Salvini in Italy. It is obvious then that such a Catholic spiritual leader will have to be white and be a leader of white people. The white nationalist movement which naturally formed out of persecuted white people, which rejects the poison of multiracialism, which has zero interest in, and is in fact quite allergic to, the kumbya school inherent in Catholicism, will accept nothing else than a path to the saving of its people and a future for white children, and it will reject anything which is not targeted to achieve that outcome.

European nationalists will not ask if the third worlders, imported by Jewish globalist elites to outbreed and eventually genocide them as the outcome of media incitement, invaders who are going to be expelled in the future en masse from their lands, are Catholic or Muslim, Hindu or Sikh, they will drive all of these groups out with the awakened ancient ferocity of their European ancestors. The age of Catholic universalism in the form of the race-mixing miscegenation of the Martin Luther King school, or the universalist Spanish interbreeding conquistador school, is over. The future of the Western Catholic church is one in which the true diversity of races and nations, including intra-European ethnicities, will be respected and maintained by force.

However, I would opine that there is a window of opportunity here for the church to be a part of that future. If all the traditional Catholic church has to offer is the liberal, cringeworthy, Jew-subservient efforts of voices like that of *Church Militant* or *The Remnant*, or the culturally visionless SSPX, who are all standing at the edge of the traditional Catholic fightback, then I fear the youth, hungry for spirituality and tired of degeneracy, will grasp the hand offered by some sort of necessary alternative, possibly a form of Odinistic national socialism.

mipost
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DEER CAUGHT IN HEADLIGHTS

The heresy advocating separation of church and state and "individualism" is currently plaguing our

societies today. I enjoyed the part of the video where you pointed out to Spencer that Catholicism quite obviously did not destroy the ethnic diversity of Europe (that it had maintained it after over a thousand years), after the assertion was made that Christianity is responsible for the ethnic destruction being wrought upon us today. He had absolutely no response and looked like a deer caught in headlights.

Res Europa
facebook

THE IRISH IN YOU

I just received the latest issue of Culture Wars and, at first glance, I thought it was Beto O'Rourke on the cover and not yourself. It must be the "Irish" in you both, Jones/O'Rourke. I will let you decide if the resemblance is to your advantage or disadvantage in 2020.

Peggy Saindon
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FLATTERED

I'm sure Mr. O'Rourke would be flattered to hear you say that he looks like me.

E. Michael Jones
South Bend, Indiana

ETNOS VS. LOGOS

A slight elaboration on the Ethnos paragraph, or an application as it pertains to the Jews. Take a group of people, or a tribe, who associate with each other and want to associate with each other, for whatever reason. If that tribe poses a threat to them, they try to undermine the cohesion of the tribe. Essentially, they say, you people can't associate with each other based on whatever

binds you! You see this playing out all over the western world, from Greece to Argentina. You can't associate with each other, so we're going to bring in the most alien group of people to you and you have to associate with them. You can't associate with each other in your communities. You can't speak your language, you have to learn Arabic. You can't acknowledge the greatness of your religion, you have to acknowledge the greatness of Islam. You even can't decide who you want to marry, and thus must marry a foreigner not only outside of your community, but the most alien foreigner imaginable! Your family and community can't have any say on the union, even though they are the ones who have to let them in, and decide whether this is good or bad for all (lest it be bad for all).

Even beyond the community and foreigners, at this point they are close to saying there is something wrong with you if you decide to have a monogamous marriage with somebody of the opposite sex, and commit to it. That's big because marriage and the family is how the Ethnos or the tribe self-perpetuates, it's the foundation of everything. For whatever reason you can possibly imagine, if you are a threat to them, you cannot associate with each other any longer. Your family, your community, and your people cannot exist, and you see a war being waged, spiritually and physically, on literally all three of these levels of the Ethnos, from micro to macro and everything in between, in different ways to completely obliterate any sense of cohesion and the existence of the tribes themselves. Jews essentially say and promote

policies that undermine people that are the biggest threats to them, in different spheres, typically promoting this lack of unity in the most advantageous sphere per situation. Well do people have a right to associate with each other, to band together and form tribes or a coalition of tribes, or to not associate with others, for the reasons mentioned (and more)? Typically absolutely yes, although just war and conquest would be exceptions amongst others. Which of course is another thing the Jews are arguing, that what they are doing is completely just. That for various reasons, humanity should be waging war and conquering Christian Europe. That the European peoples as a group must be completely annihilated, along with everything that comes with it; say their blood, religion, language, culture; and that they must tacitly accept and willingly support their own annihilation. To do anything less would be immoral, and is subject to the sanction of the state. A country like reborn Christian Russia poses the biggest threat to them, because the Russians aren't fully onboard with their replacement program, and they have the strength to resist it, even though probably in Greece there is more momentum in opposition to it. So whatever can be done to undermine them in whatever way must be done.

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A "PAIN IN THE A__,"

I love *Culture Wars*. I love your publication so much that I pay extra for the print version. This allows me to read the issue slowly

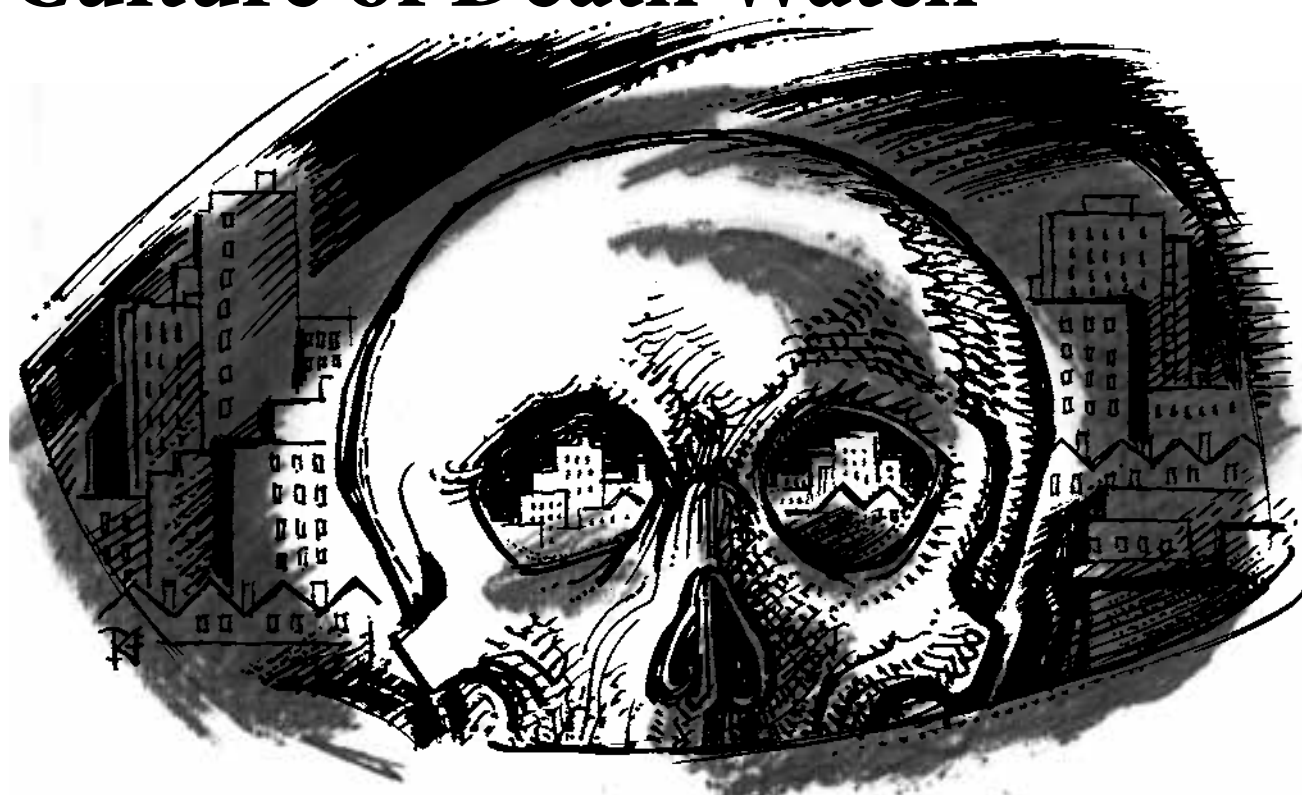
and carefully, savoring every word. I relish the comprehensive information and your bravery in publishing articles we'll never see elsewhere, particularly about the JQ. And I particularly appreciate the often moving and edifying letters section, especially the missals from young men struggling between their faith and the temptations of this fallen world.

Yet, although I usually read every word, I had a hard time getting through some of your January 2019 issue. To me, the article, Owner of a Lonely Heart, was way over the top. The article detailed blasphemous implications about Jesus by some homosexuals. Yes, the New Testament tells us to expose the darkness. But it also says that some things are so obscene and evil that we should turn away from it. In my view, the subject of the article fit into the latter category — that we should turn away and not give it the light of day.

Speaking of obscenities, another bone to pick with Culture Wars. I don't understand why articles can occasionally throw in an obscenity. For instance, in Dr. Jones' article on Jewish science, there is the gratuitous comment that something was a "pain in the a__," (with the curse word spelled out). Why include obscenities in your publication? Given that the media, movies, and Internet inundate us with vulgarities, why do we faithful Catholics, striving towards sanctification, need to read curse words in *Culture Wars*?

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Culture of Death Watch



Co-opting Covington: Facecrime in Washington

Persecution appropriation, anyone? The spectacle of a Jew waving an Israeli flag placing himself at the head of the march is a familiar one, for instance the film *The Big Short* where Jews are transmuted by a sort of Philosopher's Lead into the heroes of the Subprime Collapse. So it was only natural that the outrage generated by Covington would sooner or later be re-directed in favour of its proper object. Someone would finally figure out how to claim Covington for the Jews.

Enter hasbarist Rod Dreher. When the conservative commentators rushed to judgement and excoriated the Covingtoners, that greenlit the Left to issue death threats. At the very least it ampli-

fied their attack. Why did they rush? Partly because of the instant nature of Twitter. But there were other factors at play. Dreher is a physical coward. His father despised him for this. A group who pose a credible threat like Black Hebrews Matter make his features writhe into a rictus grin of horror. So when he sees a bunch of schoolboys he figures they're coming for his underwear again.

Rod "Lost My Catholic Faith™" Dreher joined Orthodoxy for the same reason American blacks join Islam — it's not motion toward, but movement from. It's a departure, not an arrival. He was not embracing the one but rejecting the other. It's not a vote in favour of Orthodoxy, it's a vote against the

Faith. An irrational response then went in search of cognitive validation, rather than rational reexamination. He should be cognizant of this wilful self-deception and cease rationalizing his desertion by knee-jerk attacks on Catholics.

The Buggeronian Captivity of the Church. Sodomitical thinking turns Catholic boys into objects, as witness the Covington Diocese's treatment of their own as pawns in the culture war. However, that blade cuts both ways. I don't believe in the Catholic Church Dreher doesn't believe in either. No Catholic does. The Church will overcome this sad but contingent present moment in its history. But one doesn't abandon Jesus and Peter because of Judas. Much easier

to abandon ship than to man the pumps and build a cofferdam in the icy water below decks.

In knowingly and purposely separating himself from the Catholic fold, Dreher is undeniably a formal schismatic. Furthermore, he is also a formal heretic because he clearly denies at least one article (and doubtless more) of his former Catholic faith, namely, the Primacy of Peter. And an argument can be made that Byzantine Orthodoxy, the mother of Orthodoxy, doesn't actually exist anymore. For Orthodoxy without the Emperor is like the ancient Hebrew religion without the Temple: No sacrifice, no temple, priest/Not a single one of three/Just as the Gospels promised/It's supersession-y/So join us every week my friends/You're sure to stay a while/With Ten Tribes waiting for the Christ/Here on Supersess Isle! (to be sung to the tune of the "Gilligan's Island" theme)

Orthodox clerical corruption—from decades of criminal collaboration with homicidal communist

Catholic Church? Or how about the Eastern Catholic Church? Did Christ really mean to institute a loose collection of state-subordinated churches wrapped in ethnicity and missionary inertia? Let's not confuse stultification with stability. I'll take the Catholic Renaissance, its glory and misery, over the cuckoo clock and Eastern cultural torpor.

The truth is, Orthodoxy is singularly unable to confront the moral anarchy of liberalism because of its crypto-fideistic and appalling disdain of the venerable Theory of Natural Law. And it is a malicious work to cut and bend the Christian religion to fit one's personal narrative. Also, why curry favor with—and sales from—Catholics as well as Catholic communities and organizations? Dreher may be Orthodox, but he is not stupid.

Let's recap the Covington incident:

1. At the March for Life, an adult intruder was clearly interfering with Nick Sandmann's fellow

That kid was standing in the breach. He read the situation perfectly and he deserves commendation. The world stands amazed at his moderation. Even the biggest battle breaks up into a series of single combats. And any such encounter has an implicit edge of menace, intended or not. By standing his ground, Nick became Arnold Von Winkelried and the boy with his finger in the dyke.

A group styled the Black Hebrews called the Covington kids "incest babies". Translation: the offspring of a white man and a white woman is an abomination. Unless you are of mixed race you are a product of incest. Nathan Phillips, the intruder, claimed he was trying to defuse a standoff between the students and the Black Hebrews. As one wag put it:

Because naturally, when you see a group of individuals "attacking" another group in a public place where there are lots of police, the proper response when you're a 64-year-old man is not to inform a cop but to take charge of the situation yourself. Go up to the "attackers," stand toe to toe with one of them and start loudly banging a drum in his face. This is a known mollification technique and it absolutely can never fail to defuse tensions. However, if it does fail, what you should do is move the drum even closer to the other person's face, so it's just a few inches from the guy's ears, and keep banging away for several more minutes.

Phillips later tried to disrupt a celebration of Mass. But this was not how the other side saw it. Indeed, Nick Sandmann became a sort of Rorschach test. As Andrew Sullivan put it, "what the adult Black Israelites yelled was nowhere

That kid was standing in the breach.
He read the situation perfectly and
he deserves commendation.

authorities to luxury, venality, and, yes, occasional sexual abuse—seems a strange haven. But now Rod proudly announces himself practically immunized against any possible scandals in Orthodoxy by the device of downplaying the institution qua institution. Then why doesn't he try that back in the

students. His intentions were unknown.

2. This agent singled out Nick.

3. Nick decided to stand his ground and occupy the attention of the intruder, thereby shielding his younger and more vulnerable comrades from the man's provocation.

near as bad as what a white teenager didn't say". Try this: Your opposition to my views makes me feel unsafe. In fact, your opposition to my views constitutes violence. Because of the views of people like you, people like me are dying. Therefore you are guilty of hate. Moreover, your opposition to my viewpoint proves my viewpoint. Therefore you are to be deplatformed and digitally stoned.

As soon as the U.S. declared South Korea outside its defence zone, the Communists invaded. Students attending the March for Life have an implicit contract with conservatives. The students will witness in a peaceful manner, and in return they will not be abandoned and thrown to the wolves.

The column in question by Dreher begins as follows:

An academic historian who specializes in the Middle Ages (particularly in Jewish studies) writes to me about the Covington Catholic incident: The dynamics involved here remind me of some aspects of medieval anti-Jewish violence, which is something I know quite a bit about: "You are a member of a group that has nothing but contempt for everything our community believes in, you mock our creed, you desecrate things that make our lives meaningful. Your ancestors committed horrible crimes against our community and you, simply by virtue of being who you are, show that you are unwilling to dissociate themselves from their hatred. Your obstinacy is a proof that you are incapable of transformation. Hence, even your appearance, your facial expressions, expose your guilt. You might not have committed the horrible crimes we accuse you of, maybe there is even evidence you did not — but that is not the point. Your guilt makes sense, oh such per-

fect sense. You must be guilty, because that is the nature of the universe we live in."

I hate it when people are being anachronistic. Of course there are differences between the two phenomena. We don't see medieval mechanisms of group separation and systematic persecution (and I don't think we will). But that does not make the parallels in dynamic less scary, less threatening.

I think people (more clever people than I am) should give some thought to the structural parallels between the theological/teleological relationship of Judaism and Christianity on the one hand and of Christianity and post-modern liberalism on the other (maybe they have and I am just ignorant). The latter is born out of the former, supersedes it, casts away the old yoke, liberates the believer — but the supersessionist dynamic also creates a specific form of intolerance. Seeing the parallel be-

psychology. It's why the Christians destroyed pagan shrines. It's why the conquering Muslims did the same to non-Muslim sites. It's why the first Protestants desecrated Catholic churches, and why the French revolutionaries (and all subsequent anticlericals) did the same. Whatever their stated rationale, when a new social order has been announced, its instantiation (we believe) requires tangible signs of defeat of the old. Writes Connerton, "To pass judgement on the practices of the old regime is the constitutive act of the new order."

His analysis, by the way, is Marxist. I say that not by way of criticism, but rather to give you an idea of where he's coming from. Connerton describes modernity and its economic expression, capitalism, as a "vast worldwide clearing operation" of cultural memory. Connerton does not, as I recall, address Christian anti-Semitism, but taking his insights and applying them to the statement from the his-

Smiling while White and Christian is now a capital offense. "There was even a word for it in Newspeak: facecrime, it was called.

tween the two also helps to understand the liberal motivations much better.

That's a great insight. In his great short book *How Societies Remember*, the social anthropologist Paul Connerton discusses how new social regimes make it their business to wipe out what came before it. This is a matter of effective social

torian, one can see why the persistence of the Jewish people was such an intolerable thorn in the side of Christians, who came up with a rationale for persecuting them. The anonymous historian above talks about how the Jews' rejection of Jesus was taken by medieval Christian persecutors as a defilement of what they (the Christians) found

Sandmann commits facecrime



holy. Therefore, violent acts against the Jews — who were a living denial that Jesus Christ was the Son of God — were considered expressions of self-defense, and of restoring the right social order. He ends the column with “Don’t you dare think about making an anti-Semitic comment.”

At the first mention of Jews Rod flings his apron over his head and runs shrieking out of the room. But there are two types of racism. One is singling out members of a minority. The other is not singling out members of a minority. Define “anti-Semitism”, Rod. The ultimate explanation that explains nothing. Your watch stopped in 1993. Even Sartre doesn’t try that one anymore. “Was there anyone who had less power in medieval Christendom than Jews?” Congratulations on your cultural and historical innocence at this very late stage. Case studies two inches thick exist which document Jewish subversion. A Jewish prof has even written a study suggesting that the Blood Libel was no libel. One of Dreher’s comboxers, a homosexual, noted that “brute violence is always wrong. But it rarely is fueled

by abstract musings.” If someone under the illusion that the anus is a sex organ could get it right, what is Rod’s excuse? Such heroic impercipience is the mark of the Knowingly Unknowing, of which Dreher is the high priest. Mothers, do not leave your sons alone with him.

Perhaps a digression would allow Dreher to interpret Dreher. So forget Jews, let’s look at his take on Muslims. The faith of all Muslims is Islam. Islam teaches some disturbing things like jihad against the infidel, apostate murder, honour killing, mutilation, dhimmitude, slavery, and taqiyya. In 1400 years it has never been reformed.

The tip of the spear presupposes the shaft. Saying “Most Moslems just want to live in peace” is like saying “The shark’s tail just wants to swish in peace, and his fins just want to carve the water in peace, and his gills just want to pump in peace.” It ignores the teleological nature of Islam and the fact that it is oriented toward a certain end. Even peaceable Muslims provide a pool of recruits, give aid and comfort, support madrassas, vote for Sharia, are silent about atrocities, and refuse to consider reforms of

their cult. Peaceable Islam is a polite myth.

Islam’s signal achievement for 1400 years is the way it has rendered its adherents impervious to Logos. The ideal of Christian chivalry has always retained its attraction for the Western mind and its influence on Western ethical standards. The importance of fourteen centuries of Islam, however, is not to be found in the external order they created or attempted to create, but in the internal change they brought about in the soul of Eastern man. Each of the great world civilizations has been faced with the problem of reconciling the aggressive ethos of the warrior with the moral ideals of a universal religion. In Christendom, the tension between the two ideals and the two ways of life became an internal psychological one, which sometimes manifested itself by the individual conversion of the knight into the monk. In Islam, however, we see the opposite dynamic: the conversion of the moderate into the martyr, the student into the suicide bomber, the jaded into the jihadi, and the hedonist into the Holy Warrior. Ideas are more powerful than guns.

Mohammed Abdul is Islam in a nutshell. Having been bounced from a nightclub in Gravesend for D&D, the refugee suddenly got religion, boosted a van, and drove into the club, injuring many. What Dreher doesn’t consider is that a Muslim could indeed become secularized and Westernized, and then try to cancel out his sins by doing a great deed for Allah. The road to secularization has two lanes, the other destination is radicalization, and you can make a U-Turn any time you want. You

don't import an existential threat to the West. You leave Islam in the sandbox, behind the ages-old *cordeon sanitaire*.

Some things are too big to be seen. For instance, what does a Jew yell when he hits his thumb with a hammer? Why don't Jewish parents take their children to Catholic hospitals? And why don't Jews rebuild the Temple? Why did Christianity supersede paganism? Well, aside from an end to slavery, pagans were impressed with the sheer material power of Christendom: Paganism was a faith that was largely geared to gaining material prosperity. There were gods for the crops because they wanted their crops to grow. They had gods for cattle so that they would produce more milk. When pagans looked at the wealth and power of Christian Europe, they were impressed: the Christian God was obviously one who could deliver the goods. Christians built bigger buildings, made more beautiful jewelry, possessed better ships, and so on. Many pagans were not adverse to converting to Christianity because it would, in fact, give them more material prosperity than had their gods.

RETURN TO PAGANISM

A return to paganism would mean a return to slavery. A return to Islam would mean a return to slavery. A return to Israel before the Incarnation would mean a return to water instead of wine. Why do more Jews live in the West than in Israel? Why do Muslims drown trying to reach the West instead of staying in their Muslim homelands?

There is a reason that liberalism emerged from Christianity — as John Gray and many others have observed, “human rights” are just a secularized version of Christian teaching — but we are discovering that liberalism may not be able to withstand the end of Christianity as a meaningful force in the West. Liberalism's central conceit today is to claim that “it's not Christian to be Christian”, so smiling while White and Christian is now a capital offense. “There was even a word for it in Newspeak: facecrime, it was called.”

Israeli missiles are pointed at European capitals in a familiar form of extortion. The Lobby's reasoning consists of bribery, lawfare, deplatforming, demonization, demonetization, disemployment, doxxing, unpersoning, discounting, and minimizing. The Church proposes, Islam imposes, and Israel decomposes. “Christian anti-Semitism”. “[T]he persistence of the Jewish people was such an intolerable thorn in the side of Christians, who came up with a rationale for persecuting them.” “Therefore, violent acts against the Jews — who were a living denial that Jesus Christ was the Son of God — were considered expressions of self-defense, and of restoring the right social order.” What kind of grasp of human nature is this? Let me say this as charitably as possible, Rod: you are not in possession of the facts. One could talk about how rejection of Logos leads to subversion and things like usury, ideas having consequences, *Sicut Judaeis Non*, The Merchant of Venice and so on, but perhaps the easiest thing to do is to quote Dreher again:

Culture war is, at bottom, religious war, because sociologically speaking, culture derives from cult, a system of religious veneration and devotion. This is why the facts emerging from the clash at the Lincoln Memorial — facts that negated the initial progressive reading of the event — did not change the minds of progressive devotees. This is not a matter of facts and reason. They wanted a martyr — a witness to the evil of their enemies — and they manufactured one. They're still doing it.... No empirical evidence could ever deny that underlying truth No mention of the content of those insults, of course.... [I]t is increasingly the job of journalists to fit the facts to the narrative and to avoid any facts that undermine it.

So Nick Sandmann becomes by this sophistical alchemy an innocent Jewish boy being menaced by a Palestinian or medieval blood libeller. Virtue by association. I'm surprised no one has suggested he atone by making a pilgrimage to Auschwitz. And while we're transvaluating all values, war is peace, freedom is slavery, ignorance is strength. Speaking of blood libel, why are Jews vastly overrepresented among abortionists? Why were Jews overrepresented among the digital mob stoning Nick? Why is the most potent weapon in the arsenal of cultural Marxists pathological lying? It profits a man nothing to give his soul for the whole world, but for David Brooks's column, Rod?

BLAISE THOMPSON

(with notes by Fr. Richard Munkelt)

All the Water We Need:

A New Paradigm

A recent article in *The Atlantic* monthly by two Harvard historians¹ proposed the establishment by the President of the United States of a Council of Historical Advisors. The reason is obvious: as the truism puts it, those who ignore the past are doomed to repeat it. This truism applies to the issue of water. Mid 20th-century California history is full of instruction for the present generation in its search for solutions to the West's recurrent droughts and water insecurity. It brings to light a fact of enormous import for policy discussions on water conservation, the Salton Sea, and water security; namely, there is no shortage of water on Planet Earth.

It is understandable why most people involved in water resources do not know about this. Because of Riess's activities, the issue was widely reported and debated in the 1950s. The U.S. Senate even held hearings in Los Angeles in 1959 to give Riess a platform from which to speak.⁴ But his contribution was rejected by an Establishment mobilized to protect the status quo, so that knowledge of the reality of another source of water faded away. And while some graduate-level students are being taught about the deep-earth water cycle and earth-generated water (or primary water, as it is also called),⁵ the subject has not yet found its way into high school and college textbooks.

The truth of the matter is that the earth is a water generator.

The truth of the matter is that the earth is a water generator. New water is continually being created deep down. The science actually goes back more than a hundred years. The first modern paper on the subject² was published in 1896, and in the 1950s in California a man named Stephan Riess corroborated the fact by drilling hundreds of wells based on the updated knowledge he acquired from his work in mining.³ Since the 1990s, dozens of research papers have been published on various aspects of the science.

Consider the possibilities the reality of abundant water opens up. Every community in the arid West could become an oasis. The eastern side of the Sierras could be "greened." Every locality could have water security with back-up earth-generated water wells. California's contentious Delta tunnels project could be scrapped and billions saved for other purposes. The Salton Sea could be refilled by drilling wells: A California case study already exists—the saving of Lake Elsinore, celebrated by Gov-

ernor Pat Brown in 1965.⁶ Places like Flint, Michigan, where the groundwater has been contaminated could drill for new water. Looking beyond the U.S., Northern Africa could become a breadbasket like it was in Antiquity.⁷ And so on!

Citizens, activists, and public officials cannot rely on the mass media to do their homework for them. The topic is too hot; the vested interests are too deep and of too long standing to let go of the status quo without prodding from the grassroots. They will only yield to the evidence when it is impossible for them not to.

Quite simply, a shift in thinking from a paradigm of scarcity to one of abundance needs to come about. In order to envision a better future sometimes it is essential to revisit the past.

20TH-CENTURY SCIENTISTS CATCH ON

Clearly, water is not just another resource; it is absolutely vital to life. Unfortunately, over the last few decades public policy has not taken into account developments in the field of hydrogeology. Today federal, state, and most local governments are pursuing the same policies they have been following since the 1950s, despite the fact that for more than two decades the scientific community has been publicizing the existence of vast quantities of water stored within the earth. And they don't mean groundwater.

Consider just some of these reports: Japanese researchers reported in *Science* in March 2002 that the earth's lower mantle may store many times more water than its surface oceans.⁸ In 2012, Earth sci-

entists Hirschmann and Kohlstedt of the University of Minnesota reported in *Physics Today*: “Over the past 20 years, scientists have come to appreciate that vast quantities [of water] are stored in Earth’s interior....Surface water is only a fraction of Earth’s water inventory.”⁹ In a report published in the December 2013 *Nature*, Australian scientists estimated that 120,000 cubic miles of low-salinity water lie beneath the seabed along the Continental Shelf around the world.¹⁰ *Scientific American* (March 2014) reported the presence of vast quantities of water locked far beneath the earth’s surface, generated from pressures deep within: “There is a very, very large amount of water that’s trapped in a really distinct layer in the deep Earth...approaching the sort of mass of water that’s present in all the world’s oceans.”¹¹ In December 2014, BBC News reported the results of a study presented at the fall meeting of the American Geophysical Union, in which researchers estimate there is more water locked deep in the earth’s crust than in all its rivers, swamps, and lakes together.¹² Russian geophysicist-geochemists studying the abiotic origin of oil have discovered that virtually unlimited fresh, pure water is available at 1,000 meters, flowing in migration channels up from the earth’s mantle.¹³

Facts abound to support the scientific research. For the past 65 years, water developers and drillers armed with knowledge of the science of earth-generated water have sited and drilled successful wells worldwide in North America, Central America, Europe, Africa, and the Middle East. In October 2014, the Special Inspector General of Afghanistan Reconstruc-

tion reported that affordable deep-well technology turned about 770 square miles of desert in southwestern Afghanistan into arable land.¹⁴ In 2015, when Napa Valley was hit with a 6.0 quake, Solano County, California, suddenly enjoyed a massive new flow of water in local creeks, including a reported 200,000 gallons per day just from Wild Horse Creek. These increased flows are still ongoing.¹⁵ And in California’s Coachella Valley, the Chandler property in Thermal and Sinatra’s mountain-top get-away were the beneficiaries of wells brought in by the foremost water prospector of the 20th century, Stephan Riess.¹⁶

WATER FROM ROCK

The existence of abundant, renewable, deep-earth water should not be news. For centuries, Europeans have been cutting wells into solid granite to get the water they need. In 1977, French scientist C. Louis Kervran spoke out against the close-minded opposition of specialists who insist that water can only come from “a permeable layer impregnated with water”—that is to say, aquifers. “A sponge, as it were, is needed, they say. This is entirely false, and everybody knows it except overspecialized theorists who, even when confronted with facts, will not admit to anything that falls outside the subject matter they absorbed in school....Why can’t geologists submit to the evidence? It is easily possible to find water in so-called impermeable rock. If books on geology do not mention this, it is because all the widely known observations of the phenomenon have never yet been assembled.”¹⁷

But there’s no need to turn to the French for the ultimate challenge to the prevailing paradigm: For fifty years an extraordinary man confounded the California Water Resources establishment and government bureaucrats by demonstrating over and over again the fact of the abundant availability of water to be drilled for in solid rock: Stephan Riess.

In 1923 Stephan Riess (b. Bavaria, Germany, 1898 — d. Escondido, California, 1985) emigrated to the U.S. at the age of 25, having completed his formal education in geology, metallurgy, and mining at the Imperial Naval Academy of Germany. To escape the chaos of Weimar Germany, Riess came to America. Like many a young man in the New World, he headed West to get experience in his chosen field, mining engineering. In California, he became successful as a mining consultant after he came up with a solution for an ore-processing problem. His reputation earned him an invitation from President Herbert Hoover to join a metallurgical processing firm with the former president’s two sons.¹⁸

During his first decade in California, his diverse experiences in mining completed the academic geological training he had received. Two experiences led to his scientific probing of the question of what has come to be called primary, deep-earth, or earth-generated water.

In the first, dynamite was set off at the bottom of a deep mine at high elevation in order to break up the rock. After the blast, something unexpected happened. Water came gushing up from the rocks at 25,000 gallons per minute! Riess was struck by the fact that in all

Stephan Riess



the geology and mining textbooks he had studied, not one dealt with this phenomenon. Yet, among miners, it is a truism that mines more often wash out before they work out. (The flooding of the Comstock Lode in Nevada and the mines in Tombstone, Arizona, are two famous incidents.) The temperature and purity of the water also suggested an origin other than groundwater. Riess resolved to investigate this phenomenon.

A subsequent incident advanced his understanding. He was in a mine shaft where a mill was processing ore. He saw water flowing unexpectedly, but it was not coming from the mill; it was bubbling up from beneath the mud. He heard a hissing sound like gas, so he lit a match, setting off a mini-explosion. He surmised that catalysts in the ore-processing had also catalyzed the formation of water from hydrogen and oxygen. Later, he successfully replicated the water-creating process in a laboratory.

Riess's discovery that new water can be found in solid rock—in crystalline and metamorphic terrain—was not a first. He had encountered in the field what the Stockholm professor of mineralogy, A. E. Norden-skjöld, had discovered in Sweden. In 1896, he reported the phenomenon in his paper "About Drilling for Water in Primary Rocks." He had discovered a source

of potable fresh water distinctly independent of the atmospheric water cycle. He called this water "primary" due to its association with so-called primary rocks. (The essay earned him a nomination for the first Nobel Prize in physics, but his death in 1901 prevented the advancement of his nomination for the prize.) Riess found confirmation of his experimental knowledge derived from mining and lab work in the historical and geographical records: Writers from antiquity up through Leonardo Da Vinci wrote about water coming from rock. The castle courtyards of Europe, situated on rocky promontories, had wells dug into solid rock that are still producing water. The arid lands of the Sahara and the Near East have springs that have been flowing for millennia from a source clearly not that of the atmospheric water cycle. (The United States also has many huge springs.) And in Brittany, modern-day Frenchmen still drill for water in solid granite.

A decade of work, study, and research had led to the formation of a strong hypothesis: the elements hydrogen and oxygen are present in the Earth's mantle and generate water in the rock strata when the right temperature and pressure are present. The new water is forced up towards the surface through the faults and fissures in the Earth's crust until it is halted by impermeable rock. Using the sciences of mineralogy, petrology, and structural geology precisely one could locate high-pressure, low-temperature hydrothermal systems like the ones routinely encountered by engineers in mine and tunnel flooding incidents.

In 1934 he was given the opportunity to test the hypothesis. A mining company in Nelson, Nevada (25 miles southeast of Las Vegas), needed a source of water in order to make a mine profitable. Discarding the standard practice of contemporary hydrogeologists, the plan was to drill into a mountain-side for water. They struck water at a depth of 182 feet with sufficient flow to provide the needed water. The mine subsequently extracted four million dollars' worth of bullion (in 1930s valuation) till it closed in 1945. When a company came back to the area in 1977, they were able to reactivate the water well.

To Riess's mind the hypothesis was proven, so he decided to stake his own money to confirm it. He purchased a barren plot in the Black Canyon, above the Simi Valley in Ventura County. He brought in three wells which produced 3,000 gallons per minute (gpm), or 4 ½ million gallons of fresh water per day!—enough to supply the daily needs of 10,000 people.

Some of his neighbors benefited from free water from the Riess property.

Word of Riess's success in drilling water wells got around. He became a water developer throughout California. From San Francisco doctors investing in orchard groves, to horse breeders in Ramona, to aspiring citrus growers in the Coachella Valley near the Salton Sea, people turned to Steve Riess when they needed water. And he reliably came through.

DAVID V. GOLIATH

Not everyone was delighted. The State of California was getting ready to invest heavily in a water transport system of dams, canals, and pumping stations, the next installment of which was the looming Feather River Project. Bonding issues necessary to fund it were being prepared to submit to the voters. A lot of money was being invested, and a lot was going to be made by some. But private individuals began writing to their water authorities questioning the need for such a vast undertaking when Mr. Riess had demonstrated that drilling inexpensive wells situated in the right spots yielded ample water. Moreover, California was not lacking the right geological structure, fissures, and faults for providing abundant water to the growing population throughout the State.

The confrontation between two competing understandings of the origins of water came to a head over the course of the mid-1950s.¹⁹ A magazine article sparked the conflict. The headline of a two-part story published in 1953 by the Southern California magazine

Fortnight proclaimed the potentially transformative reality: "Revolution in Water Seeking." The subtitle spelled it out: "Steve Riess has a new idea of how to look for water and 69 wells to support his theory." The magazine editorialized that the reason for Sacramento's displeasure was simple greed.

Sacramento sent out investigators who conducted a perfunctory, superficial investigation. They made a report without having spoken to Riess's clients or to Riess himself. They asserted that the Simi Valley wells were just tapping into groundwater (an impossibility for the amount of water he had extracted or the water's chemistry).

This round in the Riess v. Sacramento fight was decided by an outsider. Texas oil and gas tycoon Clint Murchison heard about the wells. Since he was interested in investing in California real estate, he sent out a team of his own engineers to test the wells in order to prove their worth as an enduring water supply for a large housing tract and additional real estate developments all throughout the burgeoning Simi Valley, now also home to the Ronald Reagan Presidential Library. After 18 months, they gave the green light. In 1955, the Ventura County *Star-Free Press* headlined the million-dollar purchase, one of the biggest amounts paid for water rights in California at the time.

The headlines about the Murchison purchase got Riess's name out to a wider public. In the case of Sparkletts Drinking Water, it was just in time. The company had drilled wells for its Lakeside facility in San Diego county following the advice of a water resources specialist. Within six months the water

quality had declined and the supply was running out. They were desperate. They got in touch with Riess. Riess ultimately drilled into the bottom of an existing 400-foot well that had gone dry. He drilled down an additional 500 feet till he struck exceptionally high-grade water at 300 gpm. The plant was saved. (And in 2016, it is still supplying Sparkletts with water.)

A situation then arose that pitted the scientific theories directly against each other. A University of California groundwater geologist and consultant for the State Water Resources Division advised a specialty grower in the Anza Valley, desperate for irrigation water, to drill in a particular place in order to tap into groundwater: the well yielded a mere 4 gpm. Meanwhile, an editor of the *Christian Science Monitor* working on a story about California's ongoing water crisis informed Riess about the situation. Riess convinced the desperate man to fund one more well. He chose as the site a 350-foot granite hillock on the property. State officials of the WRD learned of the plan and sent down six of their agents to try to talk the farmer out of doing it, to no avail.

Before drilling began, based on his knowledge of hydrogeology, Riess predicted the depth (300 feet) and water volume (300-1,000 gpm) he anticipated; he was spot on: the well produced from an occasional flow of 1,030 gpm to a steady 400 gpm. The UC professor's mind was totally unyielding to the evidence. He ascribed Riess's success to luck.

Word of Riess's ability to find water in desert places even reached the State of Israel. In 1958 Prime Minister David Ben-Gurion in-

vited him to Israel. They needed water for the new city of Eilat, situated in the Negev Desert on the Gulf of Aqaba on the Red Sea. When Riess explained his methodology to Israel's hydrological experts, they at first resisted, but "encouraged by their superiors" they co-operated with Riess. He located a well a mile and a half outside the city near the Jordanian border, enough to supply a city of 100,000 inhabitants and 12 outlying villages. All told, he developed five wells at the behest of David Ben-Gurion.

His success in Israel led to his being invited to Egypt, where he brought in three wells along the Nile for prominent individuals, and also to Sudan, where he drilled in the northeast of that country.

Back in California he had another opportunity to show the validity of his theory for locating water and to test another—the theory that water runs in the system of fissures under the Mojave Desert in quantities abundant enough to supply the needs of all of southern California.

In 1958 a land developer wanted to make a huge development in the Mojave for which, obviously, he needed water. He hired Riess. Riess brought in three wells which enabled the huge tract of land to become California City. In order to assess the wells, and the new town's, long-term prospects, the land developer had commissioned an independent quarter-of-a-million-dollar study to test Riess's hypothesis. The study concluded that indeed a vast quantity of water was traveling in the fault system under the desert and that it had nothing in common with any water in "alluvium sedimentary aquifers," that

is, groundwater. The co-ordinator of the study, Olindo Romulus Angelillo, told the *Christian Science Monitor* that more than a million acre-feet flow under the desert, enough to meet the needs of five million people.²⁰

CALIFORNIA'S MISSED OPPORTUNITY

Decades before the 1950s, federal and state politicians had committed California to an immense system of dams, canals, and pumping stations to resolve the problem of providing water to the burgeoning populace. By the late 1950s, planning on the Feather River Project was advancing. In 1959 the estimated cost was \$14 billion (in reality it turned out to cost many billions more). Riess meanwhile had contracted with the San Bernardino Municipal Water District (SBMWD) to drill wells sufficient to supply the needs of the huge San Bernardino county in perpetuity for a sum "infinitesimally smaller than that to be levied against the district as its share of the Feather River Project." He brought in the first well at Yucaipa: 900 gpm in 600 feet of solid granite. Word of the success got back to Sacramento. When the well was on the point of being accepted by the SBMWD, Riess was summoned to a private meeting with the manager, who told him that Governor Brown had told him to shut down the well. Why? "Because he felt that if you couldn't be stopped from running around the country bringing in maverick water wells, the whole bonding issue was in jeopardy."²¹

Riess went to court to collect his costs. He lost both cases in the

lower and appellate courts, but finally won when the decision was reversed by the Supreme Court of California. Riess was given the opportunity to testify before a Select Committee on National Water Resources of the U.S. Senate in Los Angeles in October 1959.

Riess proposed that a serious study of water flowing in rock fissures be undertaken. Within the solid rock beneath the earth's crust is a system of fissures—Mother Nature's own pipe lines. Surely it is more economical to pump water vertically 450 feet than to pump and transport it 450 miles, he concluded!

The State launched a counter-attack. The California Director of Water Resources put out an *Information Bulletin*, "Is 'Primary Water' or 'Rock Fissure Water' a Potential Source of Water Supply?" (December 1960). It denigrated the Mojave Desert study as worthless and attacked Riess's ideas. It was distributed to all State offices.

But Riess did not quit. He conducted a hydrological survey of the entire State: 7,000 wells would enable California to have a limitless, secure, high-quality water supply at a cost of only two percent of the Sacramento-San Joaquin River Delta water tunnels being planned in the 21st century. But the Governor's decision stood, and the proposal disappeared from institutional memory.

Riess remained active until his death in 1985. He had a career total of more than 800 productive water wells. His last year, he brought in a well at Escondido, California, on a site a thousand feet higher than the City's supply with a pumping cost 80 percent cheaper.²²

(continued on p. 47)

Werner Heisenberg and Jewish Science

Part III

By E. Michael Jones

The Volkswartbund no longer had any supporters in the government since Wuermeling stepped down from his cabinet post as result of the Spiegel affair.²²¹ When the 82-year-old Cardinal Frings retired from his position as archbishop of Cologne in February 1969 because of old age, the Volkswartbund lost its most influential clerical supporter. The Volkswartbund had even become an object of ridicule in the Cologne chancery office and became less and less successful. It was now only a matter of time before the Church abandoned it.

In August 1969, six months after Frings' retirement, the time had come. "The Volkswartbund should close its doors," wrote Secretary General Weyer in a hand-written note. His five-page letter to the organization's members was an expression of the crisis mentality which pervaded the church's attempt to restructure the organization. "With your help we can re-structure the Volkswartbund into a new organization, from one which is no longer perceived as a relic of more inhibited times into one which can become an instrument which has spiritual and cultural power in a transformed society to serve the needs of his neighbor and bring about new opportunities for self-fulfillment." Weyer's pathetic call for help betrayed how isolated the Volkswartbund had become. He put into words what was rumored in many clerical circles. The German Bishops Conference was distancing itself from its own legion of decency. As a first step in that

direction, the organization got re-named as the "Central Committee for Sexual Ethics and Social Hygiene" and at the same time got merged with the government agency Operation Protect our Youth. The Volkswartbund continued for a while longer under a different name, but it was now unnoticed by the public. Then, in May 1975, it disappeared completely when it became part of the youth ministry known as the Catholic Social Ethics Workshop in Hamm.

The moral crusaders simply could not keep up with the political power which had accumulated as the erotic industry took in more and more of the money which came from the exploding prosperity that characterized these years. Wages had doubled since the early '50s.

One year after the Karlsruhe verdict, the first Schulmaedchen Report arrived in movie theaters across Germany in 1970.

Economic growth, Industrialization, Individualism, democracy, science, and consumerism were all considered part of modernity. The boom in the eros market was a symptom of the same social configuration. The notion of liberation from obsolete value concepts and state paternalism were closely linked to the certainty of progress and the enthusiasm for self-indulgence. The new sexual order was based on an understanding of enlightenment, rationality, and the liberal princi-



ples of self-determination and free decision making. According to this new understanding, sexuality was the driving force behind social progress. The sex boom was a sign of this emancipated mentality. New possibilities for consumption were reflected in the sense that a new day was dawning and that sensuality and confidence in making new social arrangements was part of it. A consumption oriented modern society, according to this assumption, must necessarily work for the overthrow of outdated notions of morality.²²²

Catholic Germany continued to hold the line, but they found themselves increasingly overruled. The dam holding back the sex wave finally broke on July 22, 1969 when the judge in the Karlsruhe court ruled that the 18th century English porn novel *Fanny Hill* was a work of erotic literature and therefore not an obscene book, overturning a ruling of the Bavarian court from the previous summer which ruled that the book was obscene while at the same time acquitting its publisher.²²³

With the *Fanny Hill* ruling the courts changed the guidelines in legal dealings with morally objectionable publications, and the term “filth and smut” disappeared.²²⁴ It fell to the judicial branch of government, not the executive or the legislative branches, to determine the norms when it came to obscenity. The politicians had nothing to say. Karlsruhe decided that it was not the business of the law to propose sexual norms for the adult population. From now on it was up to each individual to determine norms when it came to sexuality. The state needed to get out of the business of the determination and control of sexual morality. This meant the end of “Sittlichkeit” as the determin-

ing principle of what is and what should be.²²⁵ The protection and self-realization of the individual now became the central social goal of government. The state now organized itself as a social welfare agency rather than the agency which regulated the sexual morality of its people. According to a press release issued by the court: “The understanding of what is harmful and the boundaries of tolerance toward it ... is a function of the times and therefore subject to change.... The court cannot rule in the interests of liberal or prudish groups but it cannot overlook the fundamental changes in attitude which have taken place in the recent past. This change has decreed that sexuality as a fundamental human problem must be viewed openly and discussed in a factual manner, and as a result these discussions can no longer be considered obscene according to the definition proposed by Paragraph 184, as long as this discussion isn't crude or calculated to arouse passions and thereby seriously endanger community standards.”²²⁶

The federal censorship board responsible for protecting the morals of young people now had to remove *Fanny Hill* from its index of forbidden books and admit, in spite of all earlier assertions to the contrary, that the book was a literary masterpiece. *Der Spiegel* praised the decisiveness of the Karlsruhe court. Federal Attorney Max Kohlhaas praised the ruling, declaring “The state has no right to determine what an adult can read.” Kohlhaas told the press that the battle between the Volkswartbund and Freedom was from now on to be decided in favor of the latter.”

One year after the Karlsruhe verdict, the first *Schulmädchen Report* arrived in movie theaters across Germany in 1970. The film began with scientists discussing adolescent problems with concerned parents, followed by opinion polls conducted in the streets but soon degenerated into soft-core skits of naked teenagers having sex. But the Report films were more than that. Each skit involved a calculated attempt to ridicule all authority figures, from teachers to clergymen, and in adding this element to what were otherwise T & A films, the clammy hand of the social engineer became apparent.

As of November 1973 pornography was no longer illegal. The state had abandoned its role as the guardian of sexual morality. Science had triumphed over “Sittlichkeit” thanks to the combined efforts of the Allies, their Jewish social engineers, and the magazines which had received publication licenses from them be-

cause no one of the stature of Werner Heisenberg had contested the claim that Kinsey's studies were considered objective and therefore value free, and therefore "true."²²⁷ Werner Heisenberg died on February 1, 1976, four years before "The social engineering of the German people was successfully completed in 1980," the same year that the last Schulmaedchen Report came out.²²⁸

TEAM DEUTSCHLAND

The walk from the Hauptbahnhof to Maria's apartment is longer than I anticipated. It's also hotter than I expected. I also have more luggage than I expected, and so am dragging two suitcases, one full of books the other full of clothes along the noble allee that leads from Marienplatz to the Siegestor, along the façade of the university, where Heisenberg studied, and where he hoped to inherit the chair occupied by Arnold Sommerfeld, his mentor in physics.

My mentor in philosophy studied at the same university in the 1950s as a beneficiary of the GI Bill and Germany's reparations payments, when Heisenberg was at the peak of his cultural influence in post—World War II Germany.

So Heisenberg was like the second-hand smoke in philosophy seminars at St. Joseph's College in Philadelphia in the 1960s. You breathed it in without noticing that it was there. You understood, as many Germans did, that even if Germany lost the war, they still had a superior culture, and if there were one man who demonstrated that culture's superiority it was Werner Heisenberg, who won the Nobel Prize in physics in 1933 but who could also talk intelligently about Greek philosophy, which he read in the original because his father taught classics at the university in Munich. This was not as clear in the '60s as it is today. David would cite Bertrand Russell more than Heisenberg in class, for reasons that I didn't understand then and don't understand now. Perhaps it was because his father once told him that as the child of Irish immigrants in northern New Jersey, he should imitate the WASP elite, who at that time in America idolized Bertrand Russell, perhaps out of shame at the fact that Cardinal Spellman had prevented this great thinker from getting a teaching post at

Hunter College in Manhattan just across the river. It was Heisenberg, not Russell who prompted David to make sure that his son Paul learned classical music. Unfortunately, the days when physicists played Beethoven trios with professional musicians in rooms overlooking the Walchensee are a thing of the past. Paul's cello leaned in its case unopened collecting dust next to the grand piano which no one played. Paul's son plays basketball, not the cello.

When Munich celebrated its 800th anniversary in 1958, Heisenberg was chosen as that celebration's speaker, and my college philosophy professor could have been in the audience, and, even if he were not, he could not have not known about Heisenberg's Festrede. In his speech, Heisenberg invoked "the Ludwigstrasse from the Siegestor to the Feldherrnhalle bathed in sunlight,"²²⁹ which was precisely the path I was treading dragging two suitcases, roughly 60 years after he gave his speech. "All that is Munich," he continued, "but what does that have to do with science?" As if to answer his own question Heisenberg said that "both the present and the future, as everyone says, are being determined by science and technology."²³⁰ The changes found expression in the city's new architecture, especially:

the aluminum dome of the Garching atomic reactor, which was built by the Technological University and went into operation this year. The form of this building alone gives expression to the way in which our future is going

Who is going to do the heavy lifting in Germany? The sexualized German chick? Or the emasculated German midget?

to be determined, and that in this new location dedicated to research in all of the latest developments in science and technology students will be taught and do research. In a city which seemed determined to look at serious things in a not so serious way, the building has already been christened as the Atomic Egg. In the new building which will house the Max Planck Institute for Physics and Astrophysics, research will be dedicated to experimental as well as theoretical physics, in order to come to an understanding of fundamental natural laws based on the qualities

Team Deutschland



and actions which regulate the smallest particles of matter. What we learn about atoms will then be applied to come to an understanding of cosmic occurrences, which take place on the surfaces of the stars and in the space between the stars. From these purely scientific experiments these ideas will be used to draw conclusions about practical applications in thermonuclear reactors which will play a decisive role in energy production.²³¹

Heisenberg went on to say that “this harmony with the old” had been destroyed by the traffic which was a manifestation of the Wirtschaftswunder but nonetheless responsible for the fact that “peace has disappeared from the city’s streets.... The relatively high level of prosperity, which has led to an expansion of Munich’s industrial base, finds expression in the number of automobiles to the disadvantage of the city’s former Gemuetlichkeit.”²³²

The year 1958 was an annus mirabilis of sorts for Heisenberg. Heisenberg returned to Munich in January 1958. On April 25, 1958, he presented his “universal formula” to the physicists who had been the cutting edge of Logos in the years immediately preceding and following World War I in a speech commemorating the hundredth anniversary of the birth of Max Planck. The sense of excitement that Heisenberg found so palpable in the same circles in Munich in the 1920s was gone. Heisenberg’s comrade Pauli found his “universal formula” unconvincing as did von Weizaecker.

In 1958 Heisenberg tried to explain the philosophical implications of quantum mechanics in the series of

lectures which got published under the title of *Physics and Philosophy*. In his 1958 speech, Heisenberg left no doubt that he considered his theory to be the logical continuation of Platonic philosophy in 20th century physics.²³³

Heisenberg attacked Newton’s claim “*hypothesi non fingo*” as naïve and in doing so used physics to resurrect the continental rationalist tradition of European philosophy:

Systematic thinking on the part of Greek natural philosophers from Thales to Democritus finally led to the question of the smallest particle in matter, indivisible and unchangeable, essential being in terms of which everything else was to be explained but not itself in need of explanation. Plato took over essential elements within atomic philosophy. Four varieties of the smallest particles correspond in Plato to the four elements—earth, water, air, and fire. According to Plato, these elements are based on mathematical structures of high symmetry ... but they are not indivisible. They can be split up into triangles, and assembled again out of triangles.... These triangles are not themselves matter. They are only mathematical form.... The ultimate root of appearances is therefore not matter but mathematical law, symmetry, and mathematical form.²³⁴

The quest for the ultimate particle, which inspired Heisenberg’s generation of physicists after it became the European Zeitgeist after the death of Hegel in 1831, was, in other words, a waste of time. Heisenberg forced the representatives of European materialism to admit that there was no ultimate particle, and that when we try to observe the smallest known particles our observation causes a change in the thing observed, but he was unable to put his form of Platonism in its place, perhaps because his understanding of Logos never progressed beyond the debates of the pre-Socratics. When a reporter asked him, “Do you believe in a personal God?” Heisenberg responded with a question of his own: “May I rephrase your question,” he asked. “I myself should prefer the following formulation: Can you, or anyone else, reach the central order of things or events whose existence seems beyond doubt, as directly as you can reach the soul of another human being? If you put your question like that I would say yes.”²³⁵ Was Heisenberg aware of the fact that the central order was God? Or that the central order, his word for Logos, had become flesh, and that that event both fulfilled the intellectual quest that Thales had initiated

Sidney Hook addresses the Congress for Cultural Freedom in Berlin 1950



and simultaneously made his and Democritus's claims obsolete?

Lacking Heisenberg's knowledge of Greek philosophy, his followers used his principle of indeterminacy to propose all sorts of philosophical nonsense in his name, including the claim that "the world of quantum mechanics routinely produces something out of nothing." Paul Davies wrote that "spacetime could appear out of nothingness as a result of a quantum transition" because according to his reading of Heisenberg "particles can appear out of nowhere without specific causation.... the world of quantum mechanics routinely produces something out of nothing."²³⁶

In spite of the atomic bomb, Heisenberg's faith in science remained unshaken. Science is true, and "scientific ideas will spread only because they are true. There are objective and final criteria assuring the correctness of a scientific statement."²³⁷ Did this apply to Jewish science as well? Was the predominantly Jewish science of psychology which had been deployed to destroy the moral fiber of the German people "true"? Well, it was true in the same sense that the physics which had led to the invention of the atomic bomb was true, because its dramatic effect outweighed the underlying philosophical incoherence which accompanied its invention.

At the end of his talk celebrating Munich's 800th anniversary, Heisenberg said that "the essence of this city" could be found in "the conservative Catholic spirit of its native population."²³⁸ In 1958, those Catholics were in a life and death struggle with America's Jewish social engineers and their lackeys in the fourth estate who had made "Kinsey" their battle cry. Science was the crucial term in that struggle. There was only one man who could have turned the tide in that strug-

gle by denouncing Kinsey as a scientific impostor, and that man was Werner Heisenberg. Because he risked his life defending "Jewish" science when interrogated by the SS after being denounced by Lenard and Stark as a "white Jew," Heisenberg could have denounced the decidedly Jewish science of psychology and thereby exposed the nefarious plot that was destroying the moral fiber of Germany at the time, but he did not do that. Perhaps because he didn't know what was going on. Perhaps because he knew that the same forces which set out to destroy Michael Calmes would then turn on him. The absence of evidence forces us to conclude that we will never be able to answer this question.

In spite of its glorious cultural heritage, Bavaria is now part of Team Deutschland, the slogan at the top of a Toyota ad which I saw more than once on my trek through Munich. On the left we see a shiny new Toyota, which is of course competition for one of Germany's main products: the German automobile, Munich being the home of the Bayerische Motor Werk, which produces BMWs, one of the world's best mass produced cars. To the right we see a sexy German woman in her work-out clothes fresh from a session of kick-boxing at the local health club, and at stage center, in the middle of the frame, a midget. Next to him a barbell with one large 45 pound plate on either end. Who is going to do the heavy lifting in Germany? The sexualized German chick? Or the emasculated German midget? What is the German word for midget? Is it "Zwerg"? Dwarf? No, that's too romantic, too reminiscent of Snow White. Not only is the German man perceived as a midget by the rest of the world, the Japanese actually think they can wean him away from buying what are, arguably, the best cars in the world by appealing to his inferiority complex. This situation is traceable to Werner Heisenberg.

Heisenberg's wife said that he was Germany's role model because "there was a general lack of distinguished personalities. The utter devastation of all branches of our lives, brought about by terror, murder, displacement, and war could be seen everywhere with terrible clarity. A new generation had to grow before it was possible to pass on the many duties. That started later, when Heisenberg had moved to Munich with his institute."²³⁹

So we are talking about terrorized individuals, who were then subjected to the most ruthless and insidious form of social engineering the world had ever seen, or

perhaps I should say, not seen because, in order to be effective, social engineering cannot be perceived. The poor Germans never knew what hit them. That is true for the most part to this day, especially for the generation who were Heisenberg's spiritual children, people like my philosophy professor and his wife and most notably, Joseph Ratzinger, a teenager from Munich at war's end who went on to become pope, but not until after being subjected to the most ruthless form of social engineering ever inflicted on a defeated population in human history. Ratzinger grew up in the era of CIA fronts in Germany like the Congress of Cultural Freedom which got held in Berlin in 1950. "The Berlin Congress," according to Schrenck-Notzing, "was supposed to show that it was possible to mobilize the anti-Soviet faction of the liberal intelligentsia politically. Five generals of the anti-authoritarian army took this attempt under their protection: Benedetto Croce, John Dewey, Karl Jaspers, Jacques Maritain, and Bertrand Russell."²⁴⁰ Maritain's role in forming the Church's mind on issues like Church-State relations and relations with the Jews at the Second Vatican Council which Ratzinger attended as a young peritus remains to be explored. Ratzinger, however, said that it was there that he came to the idea the America represented the good Enlightenment.

When I finally get to Maria's apartment in Schwabing, I am drenched in sweat and late for breakfast. David is not there. He died a year before of the flu at the age of 87. I got to sleep in the bed in David's study and contemplate his book shelves in his absence. It was full of the collected works of the great thinkers of the West, especially the thinkers who

dominated the early modern period. All in the original languages, which David could read. It was David who weaned me from works of the imagination to works of abstract thought. David foolishly gave up tenure at St. Joe's in the '70s after an extended sabbatical convinced him that he could make it as an academic in the cut-throat world of the German university, but he could not. As a result, he taught and taught and taught in increasingly un-remunerative jobs as an adjunct, in the University of Maryland campus in Ulm, and, humiliateingly enough back at St. Joe's, where he should have been a full professor, in a futile attempt to keep up with the degradation, both academic and financial,

that ruined academe during the last years of his career, and then he retired. The writing he hoped to do after being freed from academic drudgery never materialized, much to his disappointment, his widow told me, because he could always find another angle to research, which meant he never got around to writing. And so he ended up like Socrates, but with no Plato to record his thoughts. Or am I that Plato? Probably not. He lived in a world that no longer existed. Nothing symbolized it better than the leather bound collected works of all those great thinkers in his study and the grand piano in his living room. Next to it leaned a cello in its case unopened. The cello belonged to their youngest son, who no longer plays. He studied physics at the same university where Heisenberg and his father studied but never found work in that field. I remember David telling me how his son had wowed his professors with the solution of some abstruse problem in physics, much as Heisenberg had done with Sommerfeld, but the world had changed, and so Pauli ended up working on computer projects in Munich's booming software industry. And what would they have talked about anyway? Heisenberg laid classical physics and philosophical materialism to rest by showing that it was based on an obsolete quest for a mythical particle, the atom of

Ratzinger grew up in the era of CIA fronts in Germany like the Congress of Cultural Freedom which got held in Berlin in 1950.

Democritus, but without being able to come up with an alternative. And so there was nothing to do. Physics found itself in a dead end, and philosophy, as it had in Greece after the failure of the pre-Socratic physikoi like Thales, had ended up in the hands of the sophists, with no Socrates in sight to dispel their errors. In the name of science, Heisenberg had ushered in the age of Kali Yuga in spite of his good intentions, and David had died before he could formulate his point of entry into the problem. David often regretted the fact the he had written nothing, but, given his view of the world, what was he supposed to write? I sent him the chapter on the Reuchlin-Pfefferkorn controversy in *The Jewish*

Revolutionary Spirit, thinking that it was right up his alley, but all I got in response was some vague sense of disapproval, that topics like this were *infra dig*, that those who talked about them were not *stubenfähig*, that decent people didn't talk about such things. And, of course, he was right. The main thing that decent people didn't talk about in Germany during this period of time was the Jews. I can't imagine David talking about Donald Trump, which was the main reason I was in Bavaria sleeping in the bed in his study. I have even greater difficulty imagining him holding Henry Morgenthau and his *Landsmaenner* responsible for the current state of affairs in Team Deutschland, which is what I did in the speech I gave in Bavaria in October.

TOTALE FUNKSTILLE

Maria did not respond, after promising to do so, when I sent her a copy of the speech. Totale Funkstille is an inadequate basis for making judgments, but, No, I can't imagine David saying anything either because David's categories were formed during the Heisenberg era, when the main issue was defending "Jewish physics" against the Nazi thugs who thought that blood determined the development of science.

Not long after I returned to the United States, "pope emeritus" Ratzinger made the news briefly when fellow German theologian accused him, in so many words, of being an anti-Semite by backsliding on Catholic-Jewish dialogue. As some indication of just how preposterous the claim was, Ratzinger began his article in *Communio* with the two words, "Seit Auschwitz," and went on to say how German theologians went on to re-frame the traditional Catholic understanding of the Jewish question in that light. It is impossible to talk about the Jews to the generation who were Heisenberg's students, but like, David and Joseph Ratzinger, they are dying away and being replaced by a generation which realizes that they have no choice in the matter.

"Why should Auschwitz occupy center stage in the theological considerations of the Catholic Church?" Ulrich wondered after watching my youtube video on the theological uproar which Ratzinger's *Communio* article created in Germany.

"Why is the emphatically Jewish-messianic component in the Bolshevik mass murder of Russian Christians and Muslims being suppressed? Why is the fatal

role which powerful Zionist elites played in World War I and II being suppressed? Why is the Church engaging in dialogue with a state which is ready to use the Samson Option to wipe us all out? Doesn't the Church know that both the Iraq war and the war in Syria were waged in the interests of the state of Israel? Doesn't the pope know that ISIS was created with the help of Israel to exterminate the Christians living in that region of the world in order to bring about the creation of Greater Israel? Why does the Vatican preach in favor of immigration, knowing full well that the point of this program is the ethnic cleansing of Europe and the destruction of European Christian culture.²⁴¹

"The issue is especially important to me because my Jewish grandfather spent a year in Auschwitz from which he miraculously survived, with a number tattooed on his left forearm, whereas his parents, along with 17 other relatives, had all been murdered." Was Ulrich telling us that being interned in Auschwitz saved the life of his Jewish grandfather? If he had remained in Wuerzburg, which was both Ulrich's and Heisenberg's home town, chances are he would have died in the allied bombing raid which flattened that city totally unnecessarily six weeks before the end of the war. Thanks to Winston Churchill that was the fate of the 250,000 refugees fleeing the Soviet army who found refuge in Dresden. No one knows how many Germans perished at the hands of American fighter pilots who were ordered to kill anything that moved on German soil. Ulrich is now waking up to the fact that "Jewish science" had imposed a totally false picture of German history on the German people. David Mardechai Levy is no longer handing out licenses for magazines and newspapers, but why should he, when the Germans have so completely internalized the commands of their oppressors? Like most Bavarians, Ulrich is Catholic, but this does not prevent him from seeing that the main institution which is now inhibiting the emergence of an understanding of what happened to Germany after World War II and who was responsible for it is the Catholic Church. The German penchant for internalizing the commands of their oppressors is nowhere more evident than in the tortuous attempts of the world's most famous living Bavarian to explain why Jews don't need baptism to be saved.

ENDNOTES AVAILABLE UPON REQUEST

A Post-Mortem of the Alt-Right Brand

By Laramie Hirsch

In terms of recent political history, 2016 was an exciting year. Donald Trump's ascendance to the presidency was on everyone's mind, and a surge of populism gripped the country like a fever. The Left had positioned what they believed was their most powerful, unsinkable candidate ever: Hillary Clinton. Yet, day by day, a cultural war against political correctness was gaining ground. On an hourly basis, it seemed, more and more people on the cultural and political Right were becoming less afraid of accusations and ostracism. For years, it seemed as if the country were being ruled by a brow-beating species of cultural

with it. No one knew what it meant. It was some sort of mysterious anomaly that appeared out of nowhere. At first, it seemed momentary, fringe, ignorable, and unimportant. Yet for those who were in the know, being a part of the "Alt-Right" movement was a secret badge of accomplishment. Back then, the term was not a pejorative label or an insult, as it is now. Rather, the term was like a secret code among people "in the know." Alt-Righters recognized each other online, they recognized what their comrades were doing, and they were quick to aid one another in whatever internet mischief they engaged in.

One could say that the Alt-Right movement had a life cycle of its own, and perhaps it could even be said that 2016 was the term's own golden age.

However, these red-pilled people of 2016 did not create the Alt-Right "brand." Though the name of this phenomenon seemed to erupt out of nowhere that year, it did not magically spawn out of a vacuum. The "Alt-Right" took years to form and come into its own. Nor was the development and maturation of this brand complete by 2016—it would continue to evolve for years afterwards. One could say that the Alt-Right movement had a life cycle of its own, and perhaps it could even be said that 2016 was the term's own golden age. The movement

Marxism. However, the time had finally come when people would collectively rise against Leftist oppression. Happily and unapologetically, these right wingers referred to themselves with a new, unknown term; they called themselves the Alt-Right. This new brand that no one had ever heard of before was a new creation in the public mind. No one knew what to do

had a gestation period; it had an active adulthood, and by 2018, the "Alt-Right brand" arguably passed its prime into an uneventful geriatric phase.

It would be a mistake to blow off the Alt-Right movement as simply a collection of white nationalists. There is more to the story than that. It began as a kind of noble, subversive, counter-revolutionary

Richard Spencer in Charlottesville



movement, and in its heyday it was an anti-political correctness crusade. Clearly, Alt-righters were uncivil and tactless in their rude online engagements, but on the other hand, the Left never adhered to the rules of civil decorum either. A double-standard had been forced upon the Right in America for decades, and so what we saw in the Alt-Right's behavior was a decision not to play by the Left's rules any longer. The Right had learned that no amount of patient reasoning and dialectic would get through to those seeking to be "moderates," as moderates had proven time and again they would quickly sell out against their own interests, joyfully accepting noble defeat, never having realized there was a better way to survive politically. No, the Alt-Right had had enough. It would be a movement with teeth.

PRE-2016 ALT-RIGHT: IT BEGAN WITH RICHARD SPENCER

In November of 2008, John McCain lost the presidential election to what would become a radical Democrat candidate, Barack Hussein Obama. The independent Ron Paul Revolution had failed to produce any kind of a tangible result for libertarian-minded voters. America would be stuck with a radical Leftist president for two terms. Later that month, Paul Gottfried gave an address at his newly-established H.L. Mencken Club, in which he proposed the formation of an independent, intellectual Right. It would be something different from the failed establishment right-wing model. The title of Gottfried's address was *The Decline and Rise of the Alternative Right*. Gottfried claims in an interview with Jacob Siegel that this particular

term in the headline, "Alternative Right" was co-created with Richard Spencer, who was then his protégé.

The origins of Richard Spencer are a whole other topic of their own. Before 2008, Spencer was actually an assistant editor at *The American Conservative* magazine from March to December of 2007, until he was fired for his extreme views. Before that, he was a doctoral student at Duke University from 2005 until 2007. This

means that Spencer was present at the school to bear witness to the Duke Lacrosse Scandal, which involved accusations that three white lacrosse team members had raped a hired black stripper. The entire media circus at Duke University proved that the charges and hyped outrage were a hatchet job. It was clear to many that a liberal establishment had rushed to ascribe racist guilt in a media hoax that got out of control. When the charges against the three men were dropped, audiences were vindicated in their belief that an oppressive, forcibly multicultural, feminist establishment—in tandem with a complicit media cabal—had tried to undermine the legitimacy of white American males.

Richard Spencer was at ground zero for these events. He was a close, personal witness to the speeches of college senior, Stephen Miller. Miller's enthusiastic reputation preceded him, as he wrote a bi-weekly column for the campus newspaper titled "Miller Time." In a 2007 February article, titled *Racial Hypocrisy*, he wrote of the Duke University scandal:

Protesters swarmed our campus and the city streets, they screamed vulgar condemnations, they tarred the whole team as complicit in a stonewall cover-up, they put up wanted posters, banged pots and pans. They cried out for justice and vengeance, demanded suspensions, expulsions and incarcerations. Worst of all, as they feverishly disregarded due process, they helped create an atmosphere of hysteria and madness which could only serve to embolden an unhinged district attorney who had the power to breathe life into the fantasies of the growing mob.

The "Miller Outrage Machine" (as his associates nicknamed him) served as an inspiration to the 29-year old Richard Spencer. In January 2007, Spencer

would join others at a Thai restaurant to give a scathing criticism about the Duke faculty's rush to prejudge the three innocent lacrosse players. Spencer's was the most interesting speech of the night, and it marked the beginning of a new life. Miller would go on to become a sought-after media figure, an official spokesperson for congresswoman Michele Bachmann, and he would later join the Donald Trump presidential campaign. Richard Spencer dropped out of his doctoral program to "pursue a life of thought-crime" (as he tells it on his website). When asked about his role in the events surrounding the Duke Lacrosse controversy, he said in an interview to *New York Magazine's Intelligence*: "My life would not have taken the direction it did absent the Duke lacrosse case. [...] I was, philosophically speaking, more or less the person I am today, [...] but the Duke lacrosse case catalyzed me to be a pugilist for my views. I'm more combative and come out of the gate taking stands in a way that I wasn't then."

After leaving *The American Conservative*, Spencer would then go on to work for the edgy right-wing publication, *Taki's Magazine*, or better known as *Takimag*. Paleoconservative journalist Taki Theodoracopulous would later tell *The Spectator* in December of 2016 that Spencer failed to bring in any significant web traffic. Taki was forced to fire Spencer from the position two years later. In that article, "*Are White Nationalists About to Take Over the US? Not Bloody Likely*," Taki reflected on how Spencer is featured on the front page of the *New York Times* because he adequately serves their purpose of providing a bogeyman for sensitive, low-information voters.

Spencer carried the Alt-Right brand into various other ventures, such as *Radix Journal*, the National Policy Institute, and the website, *AlternativeRight.com*. Spencer was a self-proclaimed white identitarian. Though he appeared as a man who rebelled against the Republican Establishment paradigm for not being right-wing enough, in reality he was simply a racist leftist. In fact, later on at the beginning of 2019, blogger Vox Day would describe Spencer's views as that of "a racial satanic imperialist." For example, Spencer's embrace of socialism is hardly a small-government, right-wing political stance. Additionally, Spencer was against the

2016 Brexit referendum. Moreover, Richard Spencer is an atheist who openly calls for the shedding of "Abrahamic religions" such as Christianity, preferring to defer to a religio-political movement that aims to make white men the dominant globalist power, create an idol of whiteness, and even recreate the events of the Tower of Babel—minus the chastising factor of God's intervention (seeing as how Spencer doesn't ascribe to the Christian God in the first place).

All of that said, Richard Spencer's white nationalist views did not translate directly into the rest of the movement. For example, Andy Nowicki, one of the original writers for the *AlternativeRight.com* website states that he is not a white nationalist. In his 2016 article "*What the Alt-Right Means To Me*," he explains how he is against neither miscegenation nor Jews, though he recognizes obnoxious race-mixing propaganda and the "baleful influence of many contemporary Jewish-led movements." Though his views were against the norms of Establishment conversation, Nowicki was not any kind of a stereotypical white supremacist. In fact, he was actually one of the few Catholics of the movement. In a brief interview with the author of this article, Nowicki stated: "To me, the Alt-Right was a 'big tent' of dissident right-wing malcontents. I never called myself a white nationalist, and nobody ever read me out of the movement for that."

Before the 2016 presidential election cycle, the Alt-Right was amorphous and impossible to pin down.

Gottfried claims in an interview with Jacob Siegel that this particular term in the headline, "Alternative Right" was co-created with Richard Spencer, who was then his protégé.

There was no stated code, nor were there any real leaders. Hardly anyone had even heard of Richard Spencer, and the only ones acknowledging the anti-Establishment phenomenon were people in online chat rooms and bloggers. Everyone aware of the Alt-Right knew they were absolutely tired of Neoconservatives like John McCain—figures who outwardly showed no



loyalty toward the Republicans who voted for them. As early as 2011, public intellectuals such as Davis M.J. Aurini struggled to nail down what was happening: “[W]hich ideas, which ground-level heuristics do all of us Alt Right Folk subscribe to? After all, it’s not just the conclusions of the Left that we disagree with [...] No, it’s deeper than that. Our foundational principles differ from them, putting us in diametrical opposition.”

While all of this subculture was taking shape, the rest of American society bore witness to the Tea Party and another failed Ron Paul presidential campaign. “Politics as usual” and the libertarian, limited-government, wishful thinkers were completely ineffectual. Yet the Alt-Right was there, ready to absorb new followers into its undefined fold. Voters were tired of being steered into the same direction as liberal Democrats. They were exhausted with the Bush family and weary of typical, empty Republican promises. *Salon* magazine was correct in a December 2016 article when it stated: “What’s now called the alt-right actually began as a conservative resistance—against George W. Bush.” So, when the 2016 GOP presidential primaries began, America was charged and ready for something new.

2016 ALT-RIGHT: IT BECAME A CULTURAL CIVIL WAR

The year Donald Trump ran for the presidency was the same year the term “Alt-Right” became popularized. At that moment in history, the Alt-Right was clearly an anti-Establishment, anti-political correctness movement comprised of anti-globalists, libertarians, paleoconservatives, neoreactionaries, and, yes, some white nationalists. The only rule seemed to be “don’t punch Right,” and the main goal was to meme Donald Trump into the White House.

Many people were happy and unashamed to identify with the Alt-Right. In a well-known Breitbart article titled “*An Establishment Conservative’s Guide to the Alt-Right*,” Milo Yannanopolis—an infamous, right-wing, flaming homosexual—cheered the movement as a band of witty, youthful, subversive, taboo-defying, right-leaning intellectuals, conservatives, and sh--lords. YouTube vlogger Paul “RamZPaul” Ramsey explained in a January 2016 article, “*What Is the Alternative Right?*” that people in the Alt-Right were “the hippies of our time,” a counter culture, and not any kind of a formal organization. Other internet

personalities, such as Black Pigeon Speaks, Morrakiu, Stephan Molyneux, and Millennial Woes were happy to take up the Alt-Right banner and speak out against the Left. An army of individuals from the famous imageboard known as 4chan—and later on, 8chan—migrated out of the shadows to join the movement. To top it all off, the whole phenomenon was represented by a cartoon frog named Pepe, whose knowing smirk drove the Left out of their minds. This new alliance of people would work happily to enter the national dialogue without diluting their message, and together they would fight political correctness and argue against globalism, Marxism, foreign interventionism, and cultural decadence.

By the middle of 2016, even the tepid Rod Dreher was acknowledging the inevitability of a stirred up Right Wing in his article, “*Re-Tribalizing America*.” There was no escape. A mood and a tone had been set, and everyone knew what the desired outcome was: to get Donald Trump elected. But beyond that, a basic, fundamental outline of the Alt-Right’s beliefs was finally delineated by blogger and writer, Vox Day. Day had constructed a list called *The 16 Points*, and it was generally agreed in several circles that this outline was an accurate summary of what people in the Alt-Right generally believed. These points are the following:

1. The Alt Right is fully right wing in both the American and European sense
2. The Alt Right is an alternative to Russel Kirk’s attempt at a conservative movement
3. The Alt Right has a forward-thinking mode of offense; it rejects principled defeat
4. The Alt Right is pro-Western Civilization
5. The Alt Right supports all nationalisms
6. The Alt Right is anti-globalist
7. The Alt Right rejects the idea that all people are equal
8. The Alt Right believes in science but opposes scientific culture
9. The Alt Right believes identity is greater than culture, and culture is greater than politics
10. The Alt Right is opposed to the rule or domination of any native ethnic group by another
11. The Alt Right believes proximity of different groups will inevitably lead to war
12. The Alt Right doesn’t care about being liked
13. The Alt Right opposes international free trade
14. The Alt Right believes it is good and justifiable to secure the existence and future of white people

15. The Alt Right believes all races have their own strengths and shouldn't dominate each other

16. The Alt Right values peace and opposes wars of dominance or extermination

Vox Day has shown himself to be a decade ahead of his time. Much of the terminology utilized by the Alt-Right movement was either created or popularized on his blog, *Vox Popoli*, which still has an enormous following and loyal followers to this day. Additionally, Day's literary contributions to the Alt-Right movement are not insubstantial. For example, in May of 2016 Day and John Red Eagle published a best-selling book titled *Cuckservative: How "conservatives" Betrayed America*. In this book, Day discusses the foreigner's myth of the American Melting Pot, ridicules ideas that the U.S. possesses transformational "magic dirt" that turns immigrants into cultural Americans, lambastes open borders, explains how the conservative movement of Russel Kirk was an abject failure, and criticizes effeminate versions of American Christianity (which he nicknamed "Churchianity") that lead to the capitulation of American culture to foreign interests.

The word *cuckservative* is a spliced-together combination, or in linguistic terms, a portmanteau, of *conservative* and *cuckold*. The latter is an archaic term that dates back to at least 1250 AD, and means the husband of an unfaithful wife, usually in reference to him unwittingly raising children who aren't his own. More broadly, it is used to describe a weak and inef-

sults and humiliates him. The lover is typically much more masculine, alpha, and dominant than the cuckold himself. The left, ever since noticing the rhetorical power of the term, has been eager to repackage it in order to fit their narrative that the right is racist, and have peddled the claim that the sexual fetish refers solely to the combination of a white cuckold, a white wife, and a black lover. This particular left-wing lie can be easily disproven by a short, if stomach-churning, Internet search, but you'll do well to take our word for it instead. One can't say for certain whether, deep in their squishy souls, today's cuckservatives actually enjoy their never-ending surrender to the left, even at a time when the supposedly right-wing Republican Party has majorities at most levels of government. But they certainly act as if they do.

The idea of comparing failed American conservatism to a vulgar act of sexual deviancy was a rhetorically effective insult that picked up quickly. Many people in 2016 shared Vox Day's sentiment and started labeling RINO Republicans as "cuckservatives." The Right despised the fact that America was sold out, and they were absolutely ready to replace an Establishment elite with someone who understood the common American. One of the major campaign promises of Donald Trump was that he would severely curb illegal immigration and build a wall on the U.S.-Mexican border. Ever since the 1965 Immigration Act, America has been the beneficiary of the largest movement of people

in world history. This mass movement of people has guaranteed some kind of a violent conflict in the minds of millions of Americans. As a result, Trump's promises of halting illegal immigration would carry him to the presidency. And for the next twelve months, various Republican pundits

and politicians grew confused when they found themselves being labeled as "cucks" by a fed up base.

More and more, the Right was becoming aware that America was losing her identity to Leftist policies and the "cuckish" behavior of Establishment Republicans. As a result, the Alt-Right was the block party of 2016, and all sorts of people were coming in through the door. Not only were libertarians present, but some of these people began to morph their ide-

The year Donald Trump ran for the presidency was the same year the term "Alt-Right" became popularized.

fectual man, who either is too foolish to see he's being cheated on or too cowardly to do anything about it. There are similar words of near-identical meaning in many languages around the world, and they are invariably grave insults to which any self-respecting man is bound to take offence. In modern times, cuckold has come to refer to a specific sexual fetish in which a man actively derives pleasure from watching his wife in the act of cheating on him, usually while she in-

Pepe the Frog



ology into distributist, monarchical, and aristocratic modes of thought. Intellectuals were questioning Enlightenment principles openly. Radical Traditionalism, Austrian School economists, and Traditional Catholicism were also finding a seat in the forum. Feminism, multiculturalism, and modern liberalism were being rejected *en masse*, as the silent majority gathered and coalesced.

When Hillary Clinton came out against the Alt-Right in her August 25th speech in Reno, Nevada, people couldn't help but laugh at her. Right-wing Americans greeted her pearl-clutching rant with a smirk and a chuckle. They joked about her deteriorating health. Their mirth couldn't be hidden. Donald Trump was a powerhouse; after all, he had humiliated all of his competition during the Republican primary, and it looked as though he couldn't be stopped. As a result, the Left was losing their mind when they witnessed this upsurge of confident, unapologetic right-wingers.

That year, a whole new slew of leftist, anti-white misandry erupted into the culture. For example, as a seeming insult to fans everywhere, the *Ghostbusters* franchise was completely re-written, the original characters being replaced by obnoxious, unfunny actresses. Most saw this as a stab against men and a clarion call for the rise of "girl power." The politicization of the beloved franchise outraged movie audiences across the country, and the release of director Paul Feige's *Ghostbusters* remake dialed the cultural war up to level 11. Across the board—in music, movies, magazines, daytime talk shows, and everywhere else—leftists were

taking potshots at America's cultural norms, stoking a large amount of tension in the public mind.

These kinds of left-wing aggressors came to be known pejoratively as "social justice warriors," or SJWs. These people were the new, radicalized arch-enemy of traditional values, and it was going to be the pastime of Alt-Righters to trigger these people into fits of hysteria. Vox Day had also published a manual on how to confront this radicalized threat, titled *SJWs Always Lie: Taking Down the Thought Police*. In this work, Day laid out the all-too-predictable behavior pattern of radicalized leftists, known as "The Three Laws of SJWs": 1) SJWs always lie; 2) SJWs always double down; 3) SJWs always project.

The book goes on to explain what happens when SJWs attack an individual or an institution, how to counterattack them, and how to talk to them. The book explains that SJWs attack not to destroy non-leftists, *per se*, but rather to make an example of them. Furthermore, SJWs who control institutions would rather destroy them than cede control to non-leftists. Many have argued that in Hollywood, this explains why Sony executive Amy Pascal allowed director Paul Feige to completely feminize the *Ghostbusters* franchise in spite of the obvious financial repercussions. The same would also later be said about how Lucasfilm producer Kathleen Kennedy allowed director Rian Johnson to desecrate the *Star Wars* legacy in 2017 with the misandrist *Star Wars: The Last Jedi*.

Other industries that came under attack by SJWs during this period included the video game industry and the comic book industry. In regards to the video game industry, going back two years, a particular 2014 scandal erupted into public view in which left wing insiders in the industry conspired to promote unqualified fellow leftists as industry experts. False news stories promoted the SJW agenda, and non-leftist developers and gamer journalists were blacklisted, as Milo Yannanopolis explained in his article, "*Sneaky Little Hobbitses: How Gamers Transformed The Culture Wars*":

Despite the common stereotypes of gamers as losers, nerds, and shut-ins, gamers proved to be the perfect opponents for cultural authoritarians. The left relies on destroying the reputations of their opponents, but how do you destroy the reputations of people who have been ridiculed as often as gamers? When you are already hated by the left, the right, and the media, the only way to go is dark.

Though video gamers seemed like a marginal target for SJWs, the conspiracy provoked a strong reaction, and the result of this scandal was a famous backlash known as “Gamergate.” Gamergate supporters were comprised of gamers who broke open the hidden scandal of SJW subversion in the form of comments, memes, statements on Twitter, and letters to people of influence. For example, the “Operation Disrespectful Nod” campaign contacted sponsors and executives of video game media outlets, informing these companies of unethical advertisements and treatment toward non-leftist gamers. The campaigns of #Gamergate were seen as a success, and often in Alt-Right literature, Gamergate methods were seen as a precursor to later Alt-Right tactics.

Many hostile factors forced the Alt-Right alliance together. Yet, in the face of overwhelming leftist aggression, the Alt-Right stood together, stronger than ever before. In fact, there were even some hero characters who inspired the Alt-Right movement through various periods. For example, one man nicknamed Based Stickman would serve as a leading figure, as he fought off various leftist attackers in the third and fourth

Late 2016 speculations erupted within the Alt-Right that Pepe and the propagation of “The Cult of Kek” was actually an act of mass sub-consciousness, and that people were accidentally resurrecting a modern-day avatar of an ancient Egyptian deity. Kuk, also known as Kek or Keku, was the deification of the primordial concept of darkness, and although he was a hermaphrodite, his male version took the form of a frog. Just as the Alt-Right was a leaderless, amorphous movement, so also was Kuk a god that represented obscurity and the unknown, and whose darkness would be present before the presentation of light. Hence, Kuk was also considered a light-bringer. The eerie parallels of the mischievous Alt-Right and the nature of the frog god, Kuk, were too close to be ignored, and many wondered if they weren’t mistakenly channeling their smirky contempt into a kind of demonic sigil or glyph. However, it was a sentiment not shared by all Alt-Righters, and Pepe and his laugh continued to be used in memes throughout the election year.

When Donald Trump finally won the White House and became the President of the United States, it was an enormous and powerful victory. Even Michael Voris of ChurchMilitantTV was dancing on his desk during the live coverage. Democrats cried and cursed loudly after the results poured out, and Hillary Clinton refused to give a concession speech. The Alt-Right and their antics were completely affirmed in their stalwart mischief and mercilessness, and for many, the 2016 presidential race

Radical Traditionalism, Austrian School economists, and Traditional Catholicism were also finding a seat in the forum.

“Battle of Berkeley” in 2017. But clearly, during 2016, one of the most cherished characters for the Alt-Right was a cartoon frog named Pepe.

Pepe was a mascot who would wink his eye at the audience as they watched Hillary Clinton stumble into a wheelchair-accessible van, and, when he laughed, he would blurt out the sound: “Kek!” “Kek” was a common expression that many Alt-Right followers typed out in comment boxes. “Kek” was a subversive laugh of defiance. Usually, whenever someone typed “Kek!” in a comment box and posted a picture of Pepe’s smirking face, they were taking pleasure in the darkness and chaos generated by the Left’s feckless insanity as they tactlessly tripped over on themselves, clutching their pearls, and decrying the “evil right wingers.”

was the greatest election they witnessed in their entire lives. The pain of the Left filled Republicans with pride, joy, and accomplishment. At last, some kind of justice was being exacted on an out-of-control, unreasonable, radical segment of society.

POST-2016 ALT-RIGHT: CHARLOTTESVILLE AND BEYOND

The honeymoon for the American Right lasted for months. Right wingers were treated to a seemingly unlimited supply of *Schadenfreude* as the American Left began its meltdown into Trump Derangement Syndrome. On election night itself, audiences bore witness to The Young Turks exploding into a storm

cloud of vulgarity and Angst, as Rachel Maddow had an emotional breakdown on MSNBC. During Donald Trump's January 2017 swearing in ceremony, an obese female screamed out in agony as she sat on her knees in the streets of the capitol. Thousands of angry women marched around Washington D.C. with vagina hats, shameless and ignorant of how foolish they looked to the rest of the world. For the first half of 2017, Donald Trump crushed the legacy of former president Barack Obama, as he fulfilled one campaign promise after the other, showing himself to be one of the most effective presidents for the United States domestic agenda since Calvin Coolidge.

Pepe the Frog kept smiling for those first six months of 2017. Yet, nevertheless, there were early warning signs that the Alt-Right was in danger. The Alt-Right had some wiggle room, and it was allowed to relax itself. As the Left wobbled senselessly in a state of shell shock, a lingering unaddressed problem gradually made itself known. The issue: white nationalists had been energized by the election. Donald Trump's

erupt into Roman salutes and shouts of "Heil Trump!" The media reaction to the Nazi imagery was nothing short of apoplectic, and President Donald Trump swiftly denounced the Alt-Right, saying that it's not a group he'd want to energize.

As for the blog *The Right Stuff*, a website created in 2012 by a man known as Mike Enoch, it luxuriates in anti-political correctness and tackles taboo issues frowned upon in mainstream society—most notably white identity politics. The site hosts a number of podcasts, most famously Enoch's own *The Daily Shoah*. Much of the material on *The Right Stuff* is extra edgy, coarse, and scatologically unfit for mainstream consumption. Drawing upon such inspiration as the 1990s comedy team *The Jerky Boys* or the *Opie and Anthony* radio show, *The Right Stuff* is one of the main vectors for introducing trolling culture into the Alt-Right. In a 2016 article titled "*Alt-Right 2.0*," Richard Spencer laughed off the mischievous nature of sites like *The Right Stuff*, telling an interviewer for the leftist website, *Salvage*: "When you are anonymous you don't

always have to take responsibility for what you say. [...] There needs to be a kind of crazy, populism, 'sh-lord' aspect.... There needs to be a bit of a Dionysian element to the Alt-Right for it to be crazy. For it to be young. For it to shock the right people."

Concerns from the 2016 newcomers—many of whom were not white nationalists—were beginning to take a backseat to the utopian goal of aiming for white dominance.

victory emboldened their ranks to come out loud and proud. After all, it was Richard Spencer who originally came up with the Alt-Right almost a decade earlier. Although Paul Gottfried would later ask the public not to lump him in with Spencer, this growing disconnect didn't affect Spencer's trajectory. New life was being breathed into Spencer's creation. As Andy Nowicki stated in an interview with this author: "I think that in 2015/2016, Richard saw that [the blog] *The Right Stuff* was taking off and gaining traction and a following, and he started doing more 'edgy' schtick, culminating in the disaster of 'Heilgate'"

"Heilgate" refers to an incident after the 2016 election, in which an emboldened Richard Spencer, thrilled from the Donald Trump presidential victory, allowed an audience at an Alt-Right convention to

This "edgelord" culture only served to exacerbate the Alt-Right's problems in the public eye. Not only was the Alt-Right to be equated with white nationalism, but these particular kinds of white nationalists, it seemed, would be obnoxious to everyone outside of their own circle. Hillary Clinton's label of the Alt-Right being comprised of "deplorables" stuck more to the movement than ever before, and the behavior from *The Right Stuff* only served to discredit the Alt-Right further. After all, if ethno-nationalism was a noble thing, as the erudite tone of *American Renaissance's* Jared Taylor claimed, then how could it produce such boorish characters as Mike Enoch and friends?

Yet, down the road, there would be even more problems for the movement than just bad behavior. At first, it seemed reasonable to fight for white rights and

Charlottesville rally 2017



to stand against the rising tide of hate against white Christian males. After all, wasn't Spencer inspired by the charade that was the Duke Lacrosse Scandal? And for a time, it looked like there would be no harm in forming alliances with white nationalists. Yet the primary goal of the Spencerians within the Alt-Right was ethnic homogeneity. Concerns from the 2016 newcomers—many of whom were not white nationalists—were beginning to take a backseat to the utopian goal of aiming for white dominance. For the white nationalists of the Alt-Right, ethnic identity was more important than even religion.

In fact, even before the presidential election, the Alt-Right was dividing. There was the Alt-West, which stood up for traditional Western cultural principles. The Alt-Lite was more moderate than the Alt-West, as the Alt-Lite continued to respect the rights of gays and other minorities, and it could be seen as the larval stage of the Alt-Right. Then there were the Dark Enlightenment neoreactionaries who took a more independent stance, as Michael Perilloux discussed on the website *Social Matter*, in his article “SWPLs, *Amerikanners*, *The Alt-Right*, *And The Coming State*”:

Right now, the Alt-Right is preoccupied with crafting and spreading its memes, terrorizing and calling out the hypocrisy of its enemies, and cheerleading for Trump. These things are fun, of course, especially for the common internet meme magician, but are ultimately insufficient. To really make the future work without descending into civil or race war and a new dark age, some more intellectual faction within this general current of dissent

is going to have to get itself organized and do the research and network-building to be ready to actually rule the next time a big surfable wave like Trump rolls around. Anything less than that is just more chaos and division.

The Neoreactionaries were prescient in their forecast. But not everyone in the movement could see what was happening, certainly not another segment known as the Alt-White. This was the Spencerian faction that firmly believed in preserving a white demographic majority. Many of them were

white nationalists. This group of true believers adhered to the core beliefs of Richard Spencer, viewing him as a hero in spite of his public embarrassments. At one point, Vox Day had to declare Richard Spencer and his followers as not Alt-Right, but Fake Right, and in his blog post “*Of Alt-Right and Alt-Retard*,” he charged that Richard Spencer's nationalist socialist aims were completely leftist and contrary to the Right Wing altogether.

By the summer of 2017, the Alt-Right was becoming a toxic brand. The leftist terrorist group known as Antifa was making its violent presence known throughout the United States, and beatings and other physical attacks against Donald Trump supporters were becoming commonplace. An intentionally uncontrolled violent mob drove off guest speaker Milo Yannanopolis from the University of California, Berkeley. Other violent confrontations from the Left—all allowed to ferment and blossom by leftist administrators and leaders—wreaked havoc across the country. Right wing pundits and intellectuals were starting to distance themselves from the term “Alt-Right.” Public figures such as Jack Posobiec, Laura Loomer, Laura Southern, Mike Cernovich, Gavin McInnes, and even Ramzpaul rejected being called Alt-Right.

Paul Gottfried told *Salon Magazine* in December 2016 that Richard Spencer had gone out on a limb to create an extreme racist Right. Many agreed with him. And by the summer of 2017, it was apparent to many that a division within the movement had taken place. In July of 2017, *The New Yorker* published

Statue of General Lee, Charlottesville



an article about this internal war, titled “*The Alt-Right Branding War Has Torn the Movement in Two*,” in which the author Andrew Marantz stated: “Now the boundaries are set. Spencer and his allies have won the branding war. They own the alt-right label; their right-wing opponents are aligning themselves against it, working to establish a parallel brand. It has become increasingly clear that this is not a mere rhetorical ploy but a distinction with a difference.”

One month later, a man named Jason Kessler would attempt to heal all of the divisions taking place within the disintegrating movement by arranging a unifying rally in Charlottesville, Virginia, called Unite the Right. Kessler had obtained all of the legal permits necessary for a peaceful protest against the dismantling of Confederate monuments. Anticipating an attack, the right wingers brought shields and helmets. The Left, on the other hand, showed up with bats, bricks, and bottles filled with acid. One particular leftist group known as Redneck Revolt showed up with shotguns, rifles, and pistols.

What happened was anything but organic. The police herded the right-wingers into a “kill box,” shoving them into the waiting arms of violent Antifa thugs. Violent chaos was allowed to erupt, forcing guests Richard Spencer and David Duke to make a hasty escape. However, another man who wasn’t so lucky to get out, James Fields, fled for his life from a riled up mob—including Redneck Revolt member Dwayne Dixon, a teaching assistant who came to the rally that day armed with an AR-15 slung over his shoulder. Escaping in his car, Fields drove through a crowded street, only to find a mob of leftists hitting his vehicle

with bats. Compelled by fear, Fields accelerated into a crowd of people, ultimately killing a paralegal by the name of Heather Heyer. He was later pronounced guilty of first-degree murder.

When the smoke cleared, it was apparent that anarchy was permitted and even encouraged. Later commentators would remember that day as an intentional “false flag” event, the purpose of which was to put a black mark on the Alt-Right for the rest of its days. The entire rally was a theater of propaganda, set up by the mayor, the police, and other state actors. Rumors of infiltrators and provocateurs abound. For example, one particular reporter, Brennan Gilmore, was conveniently in the right place at the right time to give an account to newscasters after the fray. Gilmore already had a history of being a CIA spook who previously worked with the State Department to suppress native uprisings in Central Africa. In another example, an organization called Crowds on Demand was advertising on Craigslist just days earlier to hire people for \$25 an hour to participate in protest activity. Even Jason Kessler himself was rumored to have been an Obama voter and a left-wing Occupy Wall Street participant, and some speculated that Kessler intentionally set up the disastrous demonstration in order to ruin the Alt-Right movement. He would later argue against such theories, contending that he was a legitimate figure on the Right, but by then the Alt-Right had lost most of its credibility.

Though it is true that the Alt-Right was clearly led into a trap, much of the blame for the disaster lay squarely on the shoulders of Kessler and other Alt-Right figures. Neo-Nazi and Confederate costumes were allowed at the rally, and it was said for months afterwards that allowing such costumes insured poor optics. By this point in 2017, the public now viewed the Alt-Right as white nationalist Neo-Nazis, thanks to the Nazi Party symbolism visible at the rally and Richard Spencer’s “Heilgate” Roman salute.

By 2018, the brand and its creator had become so toxic that a June 2018 piece on Spencer was titled, “*Richard Spencer Is Death*.” The article, ironically, was published on the *Affirmative Right* blog—the newest incarnation of the old *AlternativeRight.com* blog that Spencer literally started himself, yet abandoned after only two years. In it, author Daniel Barge lamented that Spencer had a “necrotic touch” for his short-lived projects, and he went on to lament Spencer’s poor decision of “cozying up to Nazitards.”

The Alt-Right would now be known as a den of white nationalism—or, in Spencer’s particular case, white globalist imperialism. Though many right-wing figures would go on to use other names such as “Dissident Right,” “Hard Right,” or simply claim to be “red pill,” not many at this point would embrace “Alt-Right” as readily as they did in 2016. White nationalism was the Achilles heel of the Alt-Right movement, and the Left had worked to exploit this weakness since the summer of 2016. Davis Aurini explained what white nationalists did to the movement in an interview with this author:

The White Nationalists have tried to take over several online groups which I’ve been involved with over the years: they came after the Manosphere hard not too long ago. But with the Alt Right, because many of the surface positions appear similar, there was no adequate defense against this infiltration by the bottom half of the bell curve. The White Nationalists take culturally broken young men and provide them with an identity to cling to, but they never engage in the healing or socialization which is necessary to turn them into functioning adults. The whole point of nationalism is to rebuild those elements of civilization that have been bleached from us by modern ideologies (be they capitalist or communist); White Nationalism provides a panacea, and it encourages poor behavior in its adherents. It infects other movements, and drags them down to its level.

And certainly, the Alt-Right has been dragged down. The movement lost most of the social capital it had three years ago, and yet even now at the beginning of 2019, there are rumors that Richard Spencer is going to run for office. But on what, other than cultural critiques and “sh-lord” culture, can such a candidate run on? What accomplishments are there to point to? Can a candidate run on intellectualism alone, with no credible political support to speak of? Can any kind of healing or socialization come from such a reactionary movement? Or was the Alt-Right just a flash-in-the-pan, much like the Tea Party or the Ron Paul Revolution?

CONCLUSION

The record of the Alt-Right is tricky. For the past three years, many have been ready to categorize the movement in the simplest terms. Unfortunately, not everyone will look at the fine details of history—not

even recent history. The brand went from being a paleo-conservative concept, to an amorphous exploration of white identity, to a rallying cry against political correctness, and then it transformed itself into a shunned gaggle of white identitarians.

This is not an isolated opinion shared by Alt-Right sympathizers. Colin Liddel of the blog *Affirmative Right* is also a man disappointed with the shortcomings of this movement. He was able to see the trend of the Alt-Right early on, and he would later brood about “Richard Spencer’s low-energy ventures” and the toxic tones of The Right Stuff. He wrote the following in his benchmark article, “*Walking Away From A Broken Brand*”:

Rather than being a movement defined by morality and a positive identity, it has allowed itself to become a forum for Nazi-esque trolling and pointless Jew-baiting (as opposed to developing a deeper and more palatable understanding of the JQ [Jewish Question]), all seasoned with a constant drip-drip of racial slurs, aimed at everybody, including members of its own audience. Such tactical naivety [sic] divided its supporters, rallied its enemies against it, and drove away possible allies. In short, the “brand name” Alt-Right was driven into the ground, and has effectively become a device to ghettoize and exclude those who identify with it.

These circumstances leave a lay person such as this author asking: What did I become a part of? “Alt-Right” is now an insult and a tag. As Andy Nowicki stated last April, “Alt-Right is treated as a widespread object of contempt and scorn and hatred...and just as a shit collector.” At this point, anyone attached to “Alt-Right” is not in the responsible political spectrum. They are outside the realm of acceptable discourse. Anyone who is Alt-Right is to be treated with absolute opprobrium. Perhaps the Alt-Right did serve one particular purpose; it jump-started a populist movement to combat oppressive Leftism. It may be the case that the labels are irrelevant, and that it doesn’t matter what red-pilled people are called. Whatever terminology is concocted, it is the ideas that matter. Labels and symbols are tools the Left uses to manipulate the situation. So, in the end, perhaps it is best that this body of people who were once visibly united have once more returned into an amorphous pool of undefinable figures. Perhaps the next uprising of right-wing counter-revolution will have learned from the Alt-Right’s mistakes. Only time will tell: that, and the next presidential election cycle.

REVIEWS

The God that Failed

PATRICK DENEEN, *WHY LIBERALISM FAILED*,
YALE UNIVERSITY PRESS (2018)

In the summer of 2018, Barack Obama published a list of books worth reading. One was Patrick Deneen's *Why Liberalism Failed*. Obama's assessment: "I don't agree with most of the author's conclusions, but the book offers cogent insights into the loss of meaning and community that many in the West feel, issues that liberal democracies ignore at their own peril."

Liberalism, according to Deneen, founded itself on the notion of securing liberty by granting rights, a free-market system, and space for individual initiative. But, as he takes stock of liberalism, he sees the liberal state as expanding in ways the founders of liberalism would have found frightening. Rights seem to be limited to the rights that the rich and powerful, the oligarchs, define as rights. Individual initiative and the free market system are more for the oligarchs, and those the oligarchs choose to enable, than for the average citizen in the liberal order.

For Deneen, this set of circumstances is a logical result of the philosophical ideas that the founders of liberalism embraced. They represent the inner logic of liberalism as it has worked itself out

over the centuries. Liberals operate according to a feigned objectivity, an objectivity that turns out to be a mask that conceals the liberal's desire to seize power for himself and his elite group of friends. This posture reveals itself in politics, economics, education, science, and technology.

From the 1770s to the present, liberalism has had a control on American political discourse. Beginning with the American Revolution, liberal American oligarchs

the American Revolution, they were united as part of the most liberal faction pushing for revolution. They knew, along with their fellow revolutionaries, that they would need to implement an intense propaganda campaign in order to convince the majority of the population, against their desires, to revolt against the British. The propaganda campaign succeeded.

In 1790, both Adams and Jefferson praised the opening events of the French Revolution. They ended up disagreeing over the constitutional mechanisms that they thought ought to be put in place in France. But they did not disagree about the liberal principles that ought to guide revolutions. In the 1820s, as both Adams and Jefferson ended their days, they patched up whatever quarrels that they had during their lives, and became united, enamored and full of hope at the future prospects of liberal revolutions in Europe as represented by liberal Greek revolution of the 1820s.

From the 1770s to the present,
liberalism has had a control on
American political discourse.

sought to take power from their English liberal counterparts, but whether one follows Madison, Adams, Jefferson, or Hamilton, we see that each implemented or hoped America would follow a paradigm within the liberal umbrella. Take, for instance, debates between Adams and Jefferson. At the time of

Deneen feels that the liberal state is no longer liberal. It has become, instead, more like the illiberal state of the French Revolution than the limited state for which early liberals hoped.

One sees the same trends in economics, education, and science. Liberal institutions are becoming



the increasingly exclusive preserve of an elite that could care less about the middle class or individual freedom. They also seem incapable of promoting anything other than a system in which there are an elite few with an incredible amount of wealth and resources, and the many who are trending downwards towards subsistence living. Liberal educational institutions, rather than creating an environment for promoting the truth, have become instead high-priced vocational training programs which inculcate the "correct" sentiments in students who will be granted the privilege to enter into the elite economic, political, and social institutions.

Liberals place excessive emphasis on science and technology in education. They inculcate a mentality in which man is the master or the controller of nature. Beginning with Francis Bacon, liberals seek to torture nature to reveal her in-

ner secrets. But even torture has its limits. Liberals for centuries inculcated a scientific mentality of man dominating nature, without regard for virtue, happiness, or the common good, and now they fear that nature, in the form of climate disasters, poses one of the largest potential threats to human existence.

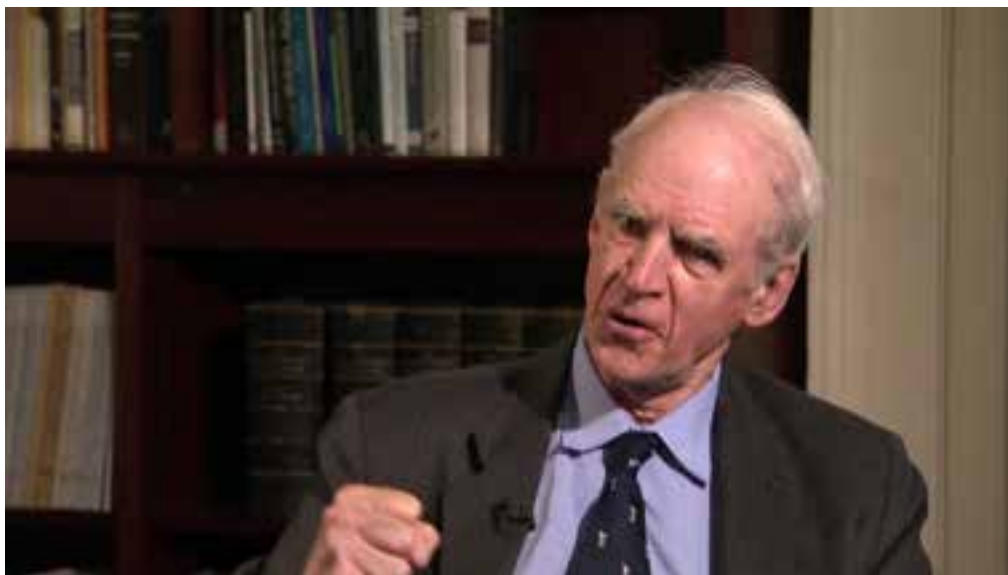
According to Denen, beginning with Shelley's *Frankenstein*, we can see the constant oscillation between ecstasy, and anxiety over science and technology that takes place in liberal society. We now have movies like *Contagion* that deal with potential disasters caused by the environment or science gotten out of control. From *2001 a Space Odyssey*, to *Terminator*, to *Her* we have movies that treat us to the Android or AI problem of technology and the human person. Rather than the practice of the virtues leading to freedom, in modern liberal society we live under the myth that technology will enable

our freedom, and freedom is often understood as becoming free from any coercion or influence of our family or local community. This freedom, of course, is the freedom of the oligarch to manipulate and control the masses while enjoying his freedom to suck the life blood from the economy. For Denen, modern technology has sapped us of our potential for virtue or self government.

Before we enter into a full assessment of Denen's argument, it would be good to outline a positive treatment of liberalism opposed to Denen's. This treatment can be found in books like Charles Taylor's *The Secular Age*. This Taylor is not the revolutionary from Africa who came to the US in the 1980s, groveling for money and arms. Instead, he is professor emeritus of philosophy at McGill University in Montreal, who, in the 1960s groveled for money and arms for the Marxist Separatist in Quebec. We chose Taylor because his ideas currently hold much sway in intellectual circles around the Vatican, both at what are thought of as liberal or conservative Ecclesiastical Universities in Rome.

CHARLES TAYLOR GOES TO CHICAGO

According to Taylor, by the early 20th Century, especially under the influence of Durkheim and Weber, liberal societies were able to carve out significant separation from and therefore freedom from the Church in social and political life. Liberal political, economic, social, and artistic institutions followed an intrinsic inner rationality without reference to the Divine. At the same time, liberal Western societies



successfully engineered a decline in Catholic belief and practice. Finally, they engineered societies, especially in England and the United States, within which there were many competing religions, so that even belief in God was now one acceptable option among all possible options of civil and social life.

Taylor thinks that in the United States, this set of conditions has been beneficial for religious belief and practice. Human consciousness has led us into conditions in which a believer will attend Mass several times a year, practice Buddhist meditation, follow Foucauldian sexual ethics, volunteer in a society that aids refugees, and vote for a leftist-liberal party. For Taylor, there is no turning back the clock, there also is no possibility of envisioning a future in which these conditions are converted because of spiritual conversions that might take place.

In 2004, the Lumen Christi Institute at the University of Chicago invited Taylor to present the ideas that would become his book to a group of what some would now

term deplorable Midwestern Catholic professors. The Institute Directors also invited as many Catholic professors from Midwestern Universities to be part of that dialogue. During his talk, Taylor wagged his finger at the “hard-headed” Thomists in the audience, and told them that it was high time that they admit that they were now part of a political, economic, military, and social system that was superior to any set of historical Catholic conditions and any potential conditions that they could think of. Their lot, Taylor wagged, was to accept the superiority of the system and live with it.

During the Q & A, as so often happens at Q & As, there were no real questions. In fact, there were no questions. There was a long silence. A young professor in the back of the room raised his hand, and when called on, asked “Granted that we are inferior in every way, could we, like the first Christians, find ourselves in a situation or set of circumstances in which there are some things no matter how powerful the system is, we cannot do.

In fact, we might say it would be better to die than to do those things?” Taylor’s response: “That is a bad question! I am not going to answer that question!”

The young professor, “Wait a second. The Early Christians clearly lived in the Roman Empire. Understood in a human way, it was superior to anything that they had to offer from an economic, political or mili-

tary standpoint, much as you now characterize liberalism. Taking all that for granted, they proposed a consistent life ethic. They cared for their sick, buried their dead, and when it came, for example, to worshipping the Emperor, some of them died rather than worship him. We honor them as martyrs. We can’t even speculate what might be some things that liberalism requires of us that we might not go along with, even if it costs us our reputations and lives?”

Taylor: “I am not going to answer that question because it is a bad question! This is the problem with people like you. You want to make distinctions. You want to make predictions. But we can never know the circumstances that will challenge our faith. We cannot define them. ...” For his efforts, the young professor got disinvited from lunch with the professors. I do not know whether Deneen was at that event, but professors with whom he collaborates were, kept quiet, and did get invited to lunch with the guru.

TAYLOR, NOVAK, OR GEORGE?

If philosophers like Michael Novak and Robert George held a certain indirect sway over the political thinking in Rome from the mid 1980s until 2002-2003, then a thinker like Taylor is the one whose political ideas have held sway in recent years. Novak, George, and Taylor would all agree that some version of liberal religious pluralism is the proper foundation of our political and religious practice. Taylor's vision of a practicing Catholic is more macabre and more laden with compromise with radical liberalism, and this fact leads me to wonder where, in the end, Deneen stands? Is it possible to spur Deneen on to make an even sharper analysis that might get him dis-invited to future potential lunches with the likes of Professor Taylor?

I ask this question after reflecting on several courses I taught using Plato's Dialogues. As an aside, many of Plato's dialogues are now online at Librivox. For those who are stuck in the modern liberal society of the automobile that requires hours and hours a day of driving around, I highly recommend listening to his dialogues at Librivox. It is an excellent use of time in your car.

In Plato's early dialogues, like the *Alcibiades*, the *Laches*, and the *Charmides*, Plato introduces us to characters whose life experiences lead them to ask philosophical questions. Alcibiades is a young man who wants to get involved in politics and war before he has acquired virtues. In the *Laches*, Plato introduces us to two older businessmen who admired their fathers for being honorable men,

but know that they have given into vice. They want to make sure that they educate their children to be virtuous, and are wondering whether a lot of gymnastic training will do the trick.

SOCRATES CRITIQUES SOPHISTRY

After these initial dialogues, in dialogues like the *Hippias*, *Protagoras*, and *Gorgias*, Plato introduces us to the Sophists, teachers who are the gatekeepers to elite political, economic, and social circles in Athens. The sophists are skeptical about the possibility of truth, virtue, or the common good. They are confident that their education will enable their students to acquire power. In each of these dialogues, Plato establishes the intellectual criteria for critiquing sophistry as well as the intellectual and moral qualities that a student ought to develop if he wishes to obtain the truth, live virtuously, and respect the common good.

Protagoras is one of the true founders of liberalism. He taught

by using our reason to discover their form.

In the *Hippias*, we get exposed to the liberal technocrat. That is to say, Hippias represents those pre-socratic philosophers who never came to understand the reality of form. Failing to see that there is a form or a nature to each thing, they limited their pursuit of knowledge to science and math. The expert is the one who knows science and math and the technology that he can derive from his knowledge of these disciplines. We should trust these experts' math and science as reason that understands nature, which will not only save our respective skins but also to bring each of us wealth. It is no surprise that 60-70 percent of the students at elite schools now major in computer science and economics.

And finally, in the *Gorgias*, we meet Gorgias, the leader of the Sophists, along with Polus and Callicles. Callicles was one of Nietzsche's favorite philosophers because Gorgias and Polus proposed to teach the youth, but they were skeptical of the gods, of truth, of

Their lot, Taylor wagged, was to accept the superiority of the system and live with it.

that man is the measure of all that is and, therefore, each man ought to be left free to determine for himself what he is, what society is, and his role in it. In that dialogue, Socrates establishes that reason is the measure of what is, and that each thing has a form or a nature. We can judge the way things work

virtue, and instead taught their students to be merchants in information and knowledge. They did this in a veiled way. Unlike Gorgias and Polus, Callicles taught openly that sin paid, that injustice was justice, and that the goal of life was simply to acquire as much pleasure and power as possible. He "had

the courage to recognize his own immorality.” Nietzsche saw Socrates’ defeat of Callicles as one of the “deepest perversities in the history of values” because it gave us “bizarre equations” that paved the way for Christianity.

If we put Deneen’s book in the outline that Plato gives us, what we see in the various stages of liberalism is the progression that took place in the ancient world among the sophists. When we ignore form, truth, and virtue as the goals of consciousness, then generations of society will progressively degenerate from various forms of gentlemanly sophistry to more Nietzschean or, in our own day, Foucauldian sophistry. America’s founding fathers were gentlemen sophists. The outcome of ancient sophistry was first the Greek and then the

Catholic. This matters because in the past several centuries Catholics have taken liberalism much more seriously than liberals have taken Catholicism, to the point that Papal pronouncements on liberalism have made clear the antagonism between the Catholic vision of the moral order and the liberal version of the moral order.

The conflict between the Catholic version of the moral order and the liberal one is the most essential distinction to make when considering liberalism. The church has always held the unity between faith and reason or faith and science because truth is one. Understanding this unity depends on Catholics in their respective fields acquiring a requisite level of theological understanding that enables them to see that unity.

order or 2) some sort of soft liberalism that feigns a respect for the moral order but, in reality, adopts ideas that ultimately lead to a destruction of the moral order.

Liberals fail to see the importance of form as the basis for our knowledge of the nature of things. Once form is rejected, as Plato saw, society will turn to experts, who present themselves as the authority on morality because they know the inner workings of nature as manifest by their ability to exploit science and technology to make advances in the exercise of power. These experts will lead the population into vice, because a population enslaved by its passions is much easier to control than one composed of virtuous citizens.

And so, it would be good for Deneen to write concretely about how liberalism uses sexual revolution and debt in order to break up the moral order, enslave the citizens, and establish its agents in positions of power. He could point directly to the Reformation in England, the growth of the British Empire, the French Revolution, the Cultural Revolution of the 1960s, and the rise of Neoconservatism, to give a few examples, in order to flesh out how liberalism failed. This method would be superior, because it would also point to the positive ways that Catholics could accept legitimate developments in technology and science, assuring that they advance in the context of moral order, compatible with nature, and united to the truths of the faith. Of course, if he did this, the likes of Barack Obama might no longer read his books.

The conflict between the Catholic version of the moral order and the liberal one is the most essential distinction to make when considering liberalism.

Roman Empire. Should we expect anything different from liberalism?

LIBERALISMANDTHEMORAL ORDER

It is also the case that both Deneen and Taylor are Catholics. In the last five years, Remi Brague has also written an historical critique of liberalism similar to Deneen’s. It is worth noting that they are all

The ultimate difficulty of liberalism is not that it is interested in technology, science, or education. It is that the liberal is committed to seeing these areas of human life outside of the moral order as it can come to be understood by reason or faith. Charles Taylor wants Catholics to accept on faith one of two conditions: 1) that the current state of pluralism based in an anti-Catholic rejection of the moral

JEFFREY LANGAN

WATER.

CONT'D FROM P. 23

Since his death, science has come around to Riess's way of thinking. A generation after Stephan Riess's death, scientists of various disciplines generally admit the existence of "vast quantities" of water within the earth. Moreover, engineers have proven that the water is readily accessible, since water projects in Afghanistan were able to transform 770 square miles of desert into arable land. Scientists at long last appear to have finally yielded to the evidence. Yet public policy still takes no account of the fact that potable, fresh water is to be drilled for in solid rock, tapping, not aquifers, but new water. Still less does it consider the implications of an earth-generated water paradigm.

That there should be institutional resistance to a paradigm-shifting reality is not surprising. Aldous Huxley in his foreword to the 1960 book by Michael Salzman examining the work of Stephan Riess, *New Water for a Thirsty World*, explained why this should be so:

Vested interests are of many kinds. There is the intellectual vested interest of those who have taken their doctorates in a science at a certain stage of its development, who have taught and applied that science at that particular stage, and who regard any questioning of the postulates underlying that science at that stage as a personal affront and a menace to their position in the Establishment. And then, of course, there are the more substantial vested interests of contractors who make money by selling concrete for dams and irrigation works, of bankers who make money by handling state and municipal

bonds, of bureaucrats who, obeying Parkinson's Law, feel an urge to expand their departments and extend their authority, of politicians who find it prudent to say yes to powerful pressure groups. But even against vested interest, truth (particularly if it be a useful truth) will ultimately prevail. How long is "ultimately"? That is the question.

The propensity of politicians at every level of government to accept donations from the wealthy and from the corporate class is an undeniable facet of American political life. Yet in the U.S., the biggest vested interest may well be the federal government. The Department of Interior's Bureau of Reclamation, founded in 1902, is the nation's largest wholesale supplier of water. According to its website, the USBR operates 337 reservoirs and 475 dams, provides irrigation to 20 percent of Western farmers, and generates \$46 billion in economic output. Interestingly, in June of 2016 Governor Jerry Brown, in a final push to get his \$15 billion Delta Water Tunnels project adopted, hired former Secretary of the Interior Babbitt to push the deal.²³

While the contributions of Stephan Riess have been left out of the geology and mining textbooks, renowned author Christopher Bird captured some of the high drama of his career in two chapters of his book *The Divining Hand*, subtitled *The 500-Year-Old Mystery of Dowsing*, first published by the mainstream publisher E. P. Dutton in 1979. In hindsight, Bird's decision to include Riess's story in a book about dowsing, or "water witching," however fascinating the subject is, may have discouraged subsequent interest in Riess's contribu-

tion. Riess was a highly trained and experienced geologist, metallurgist, and mining engineer, not a dowser, and his method for identifying where to drill for earth-generated water was scientific, not mysterious! While he never denied that dowsers have a right to carry on their occupation (which they have been doing for hundreds of years with great success), he never described what he did as dowsing.

The Riess legacy did not disappear with the man. Bird's research assistant, geologist Morad Eghbal, trained for a decade with Riess in the applied science of water drilling. In 1983 he became a founding member of the Riess Institute, which carried on Riess's work of water-related scientific research for more than two decades until it closed its doors for want of funding.

How short-sighted the men of the 20th century were to disregard the lessons of Riess and other geologists active in the 20th century. In the drought-stricken West, reports of water-loss from important reservoirs like Lake Mead appear in the headlines with unsettling frequency. The build-up of silt reduces the lake's capacity by 137,000 acre-feet annually, and 893 million gallons of water are lost daily due to evaporation, reported Salzman in *New Water for a Thirsty World*.

The news could be better; it could be very good, if only there were enough voices to relay the message. Civilizations perish for want of water. Ours may too, yet it need not!

A. M. STINNETT

Endnotes available upon request

BULLETS

* America provides proxy warriors for Israel.

* McCarrick and the Father of Lies. Cardinal Wuerl's twisted tongue finally betrayed him and exposed him unequivocally as a member of the homosexual mafia within the Church.

* The furor over Trump's declared intent to withdraw U.S. troops from Syria suggests it's more controversial to end a war than to begin one.

* Anyone who doubts the existence of the Deep State need only consider John Bolton.

* The U.S. "Congress as a whole is more than thrice as Jewish as the country in general," says the Times of Israel, but the Zionists in Congress make it seem like there are many more.

* The Covington Catholic High School kids acted much more maturely than the swarm of adults who pummeled them in the press and on social media.

* The boorish Covington kids versus noble Native American narrative meshed well with the Washington Post's prejudices: anti-Catholic, anti-prolife, and anti-Trump. A trifecta! So the Post ran with it gleefully, even adding a nasty op-ed. The Post got burned badly by its slanted coverage, so it had to run later stories to feign objectivity.

* In early 2018 the Post spiked a story about allegations that VA Lt. Gov. Justin Fairfax sexually assaulted a woman at the 2004 Democratic National Convention. When another outlet reported it this year, Fairfax pointed to the Post's non-coverage to show her lack of credibility. Why did the Post sit on the story? Can't a rising liberal Black Democrat be a villain?



* South Bend Mayor Pete Buttigieg wants to be the Democratic nominee for president. His only qualification is that he's homosexual, which may be enough for the Dems even though identity politics failed for Hillary. He claims he turned the city around, but he actually saddled it with debt.

* "No one is fazed by the gay candidate for president," blurped the Washington Post. Perhaps, but that's because Buttigieg isn't really running for president; he's seeking exposure in the hope he'll get an appointment if the Dems win.

* Gay Privilege. Despite allegations of sex with minors, including rape, Bryan Singer, a gay Hollywood Jew, signed with Millennium Films to direct *Red Sonja*, in which the protagonist is a survivor of sexual assault. Singer called an Atlantic article on the allegations a "homophobic smear piece." Is Singer exempt from MeToo because he's homosexual and his victims were male?

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* Gov. Andrew Cuomo had buildings and bridges lit in pink to celebrate NY's new Reproductive Health Act, which decriminalized abortion, dropped restrictions on abortions after 24 weeks, and allows midwives and nurse practitioners to perform them. Blood red would have been more appropriate.

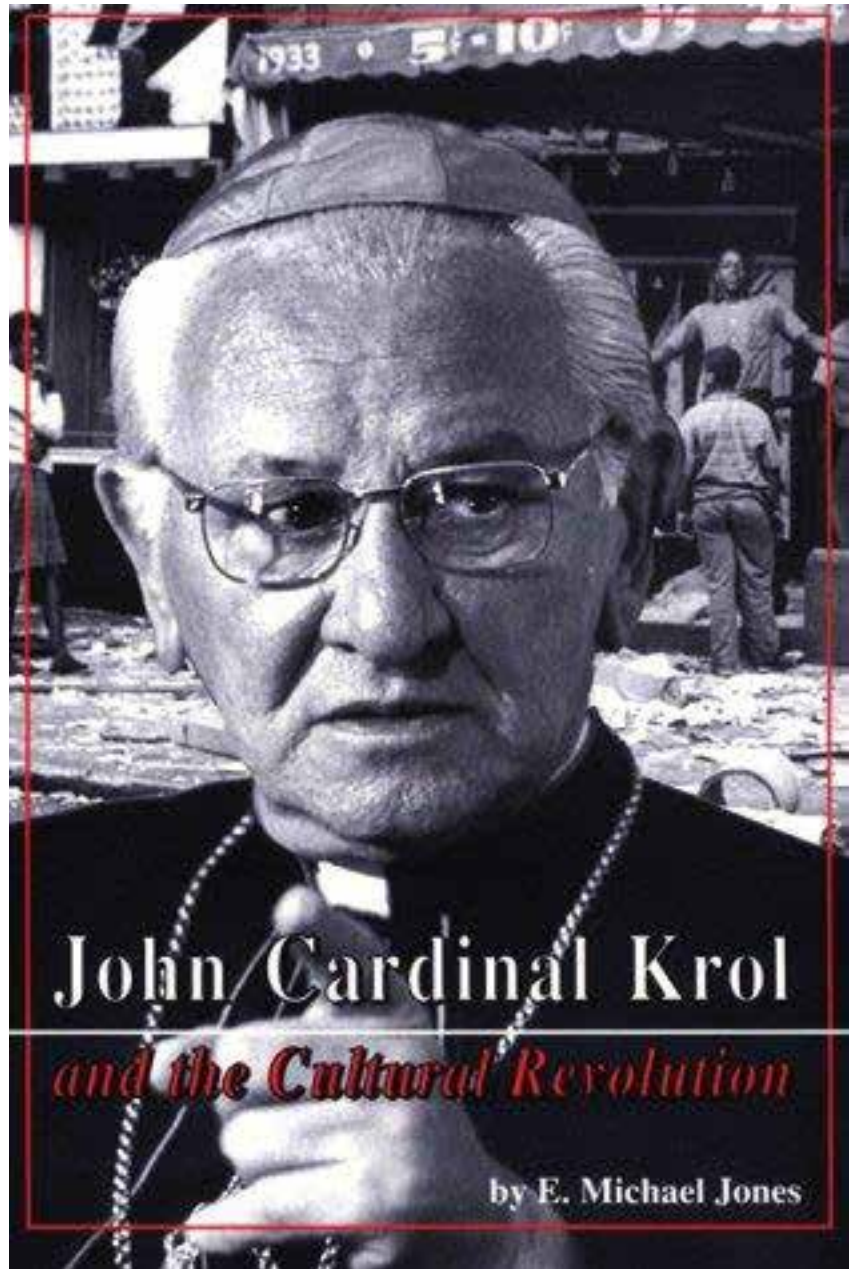
* "If a mother is in labor, I can tell you exactly what would happen. The infant would be delivered. The infant would be kept comfortable. The infant would be resuscitated if that's what the mother and the families desired, and then a discussion would ensue between the physicians and the mother," said VA's moon-walking black-faced Gov. Ralph Northam, in explaining his support for abortion through the third trimester and thereafter. "We want the government not to be involved in these types of decisions."

* The Heartland begs to differ: Last May Iowa Gov. Kim Reynolds signed a ban on abortions once a fetal heartbeat is detected. "If death is determined when a heart stops beating, then doesn't a beating heart indicate life? For me, it is immoral to stop an innocent beating heart."

* All Roads Lead to Usury. Commerce Sec. Wilbur Ross, a billionaire vulture capitalist, urged feds who weren't being paid during the government shutdown to get loans: "So the 30 days of pay that some people will be out—there's no real reason why they shouldn't be able to get a loan against it, and we've seen a number of ads from the financial institutions doing that."

* In late January, Pope Francis told journalists "We have to deflate expectations" for the bishops' summit on sexual abuse. He left us wondering how you deflate already nonexistent expectations.

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